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IN 4 1868.

Truth wears no mask, bows at no human shrine, seeks wather place nor applause; she only asks a hearing.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO, JULY 4, 1868.

VOL. IV.-NO.15.

For the Religio-Philosophical Journal BREAK EVERY YOKE.

DEDICATED TO THE MEDIUMS OF ARBULA By B. M. LAWRENCE M. D.

Break every yoke, and set thy spirit free, Nor longer yield to passions sway,
This is the path thy God would choose for thee, For this bright angels bid thee ever pray.

Break every yoke and purify thy heart, Prepare thy temple for divine abode; Let Wisdom choose for thee the better part. And lead thee in the strait and narrow r. ad.

Break every yoke the wicked traits of mind, With wayward thoughts which in wild fancy roam By constant self-centrol, with prayer combine These inate evils, all thou can'st o'er come.

Break every yoke, within may lurk disease, Which baffles skill from every skillful hand Fasting and prayer, from pain will give release And fit thy soul for life in either land.

Breek every yoke nor longer be the slave Of loathesome habits which polute thy fam Which force thee prematurely to thy grave; me habits which polute thy fame. But fast and pray for help in heavens name.

Break every yoke, does mammon chain thy soul With fetters of the fleeting things of earth? Pray that thy spirit may obtain control

And give thee for thy gains the pearl of worth.

Break every yoke, one thing still lacked the youth Sell all thou hast and feed the hungry poor Thenceforth proclaim and follow after truth And thus shalt thou Eternal Life secure.

Break every yoke, when life on earth is past, Sweet spirit guides shall waft thy soul away Where endless joys will flow from every part, And thou shalt minister to those who pray.

For the Religio-Philosophical Journal The Dial-From Frank's Journal.

BY F. H. SMITH. [Continued from our last.]

Being thus constantly attended by spirits of a very low order, I began to take myself to task to learn of what I had been guilty that should attract such beings around me. Is this state of things to continue during my life here, and when I open my eyes in the spirit world am I still to be surrounded by them?

A few days after this during a pause in the conversation at the dial, Mr. Gordon said:

"I read the thought which troubled you a few days ago; let it give you no anxiety. We can de nothing beyond this life, in the next none but bright angels can attend you, and even here, you are constantly under their care. You will-soon be convinced of this by their own acknowledgement. I give you this with pleasure, for I read the thought when first it entered your mind." So it seems not a thought of mine is lost,

My sittings were continued almost every day, and although I did not commit to writing the tenth part of what was given, my journal numbers several hundred pages.

On Saturday evening March 25, 1865, I was requested by a spirit to be at the dial the next morning at nine o'clock as he wished to give his history, from childhood to the grave, and from the grave to his present condition.'

Amazingly, the next day I received the remarkable communication which was published in the BANNER Oct 7th, 1865 in the name of Benjamin Peters, and a few days after this he told me that Gordon, Borrenco and Peters were one!

I had been reading Macauley's 5 Vol. when he gave the signal and said :

"I have been reading with you all the morning and am delighted to see with what ease I can fellow vou "

"Have you seen Judge Jeffreys?"

"I have frequently, and he is the same horrid wretch he ever was. He is waited upon by a band of the most desperate, wicked creatures that ever lived, and his constant desire is to make others as wicked as himself. I am told that he is the very personification of all that is vile and disgussing in human nature."

"Have you seen James II?"

"I have, and he is the worst looking being I ever beheld. There is no worse man here. have been in his presence when he attempted to exercise authority over those around him; and it was amazing to see the derision excited by it All that you have read of his wickedness is but a small part of the enormities he has been guilty of. Could you but see the whole of his wicked life it would make you shudder."

About a week after this he said :

"You have been reading about Napoleon, (this was two days previous, Harper Vol. 6. 320) "the answer which he gave to Gen. Bertrand when he inquired 'what is God, do we know him?' is the best answer I ever heard, and the most conclusive reply that can be given to the question." How could I doubt after this his constant pres-

ence, and that my thoughts were read.

"While you are reading with me, where are you at the time?"

"At your side.

"And when at the dial?" "I stand at your back, my arms around your neck, with my hands upon yours, and thus I move the dial, while at the same time I give the impression."

"Why can you not thus operate with all?" "I can move the dial but can make no impression unless he is mediumistic "

"Explain how it is that you shake my hand." "I am not able to do that to your comprehen

sion." "Can all spirits do this?"

"Yes"

"Then why is it not oftener done, if only for amusement ?"

"Have no fear of that, you are too well

"I perceive that I am often shaken while you are communicating, why is this, does it make me more impressible ?"

"It does, it excites the nervous system, and that is all important to us."

"Suppose my spirit sight were open so that I could see you, what would be the effect?"

"You could not bear the sight of me one moment. My appearance is black as Erebus, and the expression of my features, awful!"

A few days after he gave me the following: "I wish to give you some thoughts on a subject that you do not understand. I mean the con-

dition of undeveloped spirits. You, and all Spiritualists, believe that you can benefit dark spirits by your admonitions and prayers. This is true; but you can have little or no effect upon evil spirits. We are dark spirits who have been your attendants for the last eigh-

from the power of evil spirits. Dark spirits are those who lived for their own gratification, regardless of what pain might be given to others, or what consequences might result therefrom. A large proportion of all who come from earth are of this character, but infinitely diversified; some being more corrupt than oth-

teen months, and by us you have been protected

There is the drunkard, who otherwise a good man; has only to lay aside the weakness that enslaved him, when bright angels take him by the hand and lead him to bliss.

There is the miser, whose God was gold; who had no ear for the widow's plaint or the orphan's cry; who turned away when relief was craved, and thought of nothing but adding house to house bond to bond, and field to field. Time wears off these corruptions of earth; he feels the emptiness of such treasures, and yearns for something more elevating and more satisfying to the soul. He drops these tinsel toys, when he, too, passes into a better condition,

There is the woman of fashion, whose whole mind is absorbed in dress and pomp and parade in giving routs and attending them; in fine furniture and equipage, and in everything that can make display. She must be the first of the tons Death comes and bears youth and beauty to the grave; and bereft of all that gives life enjoyment she comes here a mere shadow, fit only for a lower sphere. How miserable she lies greiving over past follies, wasted time and gifted opportunities. Time rolls on, but gives no relief, no change, Remorse does its work at last, and finds her look ing up, listening to bright spirits sent for her in-

And there are thousands who live but for today: no thought of to-morrow: engrossed in the cares of life; no cultivation of the affections; no aspirations for a better condition; mere animal. These continue a long time with but little change, but all things change at last, for progression is the universal law. The gardens wherein they wandered in dispair know them no more; they have gone to better homes.

All such we term dark spirits. No malice fills their hearts-no desire to injure: they will have their fun, as we have had ours, in deceiving you, you are now under their control; but not a hair of your head would they injure; you are indeed the object of their especial care

Turn we now to a very different class of beings, to those who are familiar with crime; pirates, poisoners, murderers, whose hand shed a brother's blood; who made a sister weep the loss of her innocence; who filled a father's grave, and broke a mother's heart; who robbed the poor. and wrenched the last morsel from the orphan and widow-these form the class of which I now speak. There appearance is horrible, every vile passion rages within, and they are constantly seeking opportunity to vent their spite. But they seldom find it; for all mortals are attended by spirit-friends who have the power to keep these wretches in subjection. You are indebted to us for protection; they have often attempted

to assail, but you are too well guarded.

Progression is far removed from them. I have seen spirits here who have continued in the same condition for centuries, and may for centuries to come. Here is Nero, and Caligula, and Constantine, many of the Popes of Rome, James the First, George the Fourth, many bishops, priests, and clergymen; many who stood high before the world, but hypocrites before God. All these are evil spirits, and are such as Judge Edmonds speaks of in his second volume. The account which he gives is correct as I could have given. I have witnessed often such scenes as he describes; they are true to the life. To torture others is the only pleasure that they know.

Let me give you an account of our conditions occupations, cares, pleasures and amusements. In doing this I must rend the veil which Orthodoxy has woven. Earth-life and spirit life are much alike. We have laid aside the clothing we no longer require—that is all. We have the same feelings, affections, desires, we ever had. What pertains to earth we no longer know; such as providing for daily wants suffering from disease and other physical ills. We feel an interest in all that concerns our friends, and most spirits have an intense desire to commune. The war that has raged with you forms an endless topic of conversation, and every battle-field is attended by myriads of spirits, all taking part on one side or the other.

Our country appears wild and barren. We have no gushing streams, no limpid waters, no trees, no flowers, no singing birds. The eye rests on no grateful object. A general gloom prevails without and within. We see no joyous face, no laughing child at play, nought that could raise a smile. But there is none of that misery your preachers speak of among dark spirits, although infinite woe and wretchedness among evil ones. We are about as contented as nortals of a similar description are on earth. We employ our time roaming about, looking for on friends, and should we find a medium, you know how we use him. But do not suppose that allare equally careless. We differ here, as you do or earth. Some find amusement in playing off planks upon the medium, in fabricating stories that may this him to ridicule, while others are ager to profit by any instruction that may be given. We know that progression awaits us, and are content to bide

Would that I could speal of brighter realms, left us and return are lavisl in their description of the Summer Land. They speak of its verdant lawns carpeted with flower, the rippling brooks the azure sky, the lofty mointains, the beautiful gardens the groves, rich is foliage, filled with songsters of gaudy plumage- everything that ean enchant the eye and fill the heart with joy, belongs to the glorified spirits of those bright

(To be Continued.)

For the Religo-Philosophical Journal. Narrative of the Life on Earth, and Experience in the Spheres, of Chee-wa-tunc--(Much Strong Brave,) with an Introduction on the Mission of the Red man, by Sago-ye-wat-ha, (Red Jacket.) And a Chapter on Physical Development on Earth, by Edward W. Southwick late of Maine.

GIVEN THROUGH THE MEDIUMSHIP OF HENRY T. CHILD, M. D. OF PHILADELPHIA.

CHAPTER III. SECTION IV.

ADULT AGE OF THE FEMALE. [Continued from last Week.]

This period presents many peculiarities. Near the close of the former period, the distinction of the sexes becomes apparent.

If the proper impression in regard to individual responsibility, has been stamped upon the mind. there will be an increased sense of accountability felt at this time, in entering upon the active duties of life. The trial hour has come, when those moral questions, which have, to a great extent, been theoretical, assiduously present their claims; and on these points, there is no other period of life so important. A slight error now, may lead into devious and uncertain paths, and mark the entire career ef the individual. Weakness and indecision now, will result in painful errors. followed by bitter regrets in after life.

If in assuming the reins of responsibility, the moral nature is permitted to exercise its proper influence in bringing the warmth of love while the intellectual sheds the light of wisdom over the path of life, they will act more readily and more effectually now, than at any other period.

The organisms of the sexes differ, (and hence too) their spheres of action are not the same; their rights are equal, and just as sacred, that of I the action of a few of the faculties which tend

each one being measured alone by their capacities. The customs of society, from time immemorial, among savage and civilized nations, have pressed heavily upon woman, and almost crushed her to the earth. From this degradation, woman is gradually emerging; and her influence is becoming more powerful as time rolls on, and the sunlight falls upon humanity. We need not dwell much upon the evils which society has inflicted upon woman; still we have no desire to palliate them; our labor is to point out the better

By organization and habit, woman is generally fitted for the more amiable and mild duties of home life. The intuitive nature, which is her guiding star, is not only strengthened and developed by this quiet and retirement, but also leads to a desire for it; one of the results of this, is a greater degree of patience and perseverance under trials and difficulties that would crush to earth the other sex. Woman's patient endurance of suffering, and her untiring devotion and labor for its relief in others, is proverbial. Woman, lovely and beautiful, sensitive and shrinking, suffers far more from her own mistakes and errors, and those of society, than he who styles himself the lord of creation-man. The nobler attributes of humanity will ever be found in frail,

Woman has power everywhere; but her truest character, and her highest mission, are not upon the grim and gory battle field, nor beneath the stormy skies of the political arena, nor yet in the fields of hard physical labor; but in the home circle, in the calm and loving sunshine of affection, amid the peaceful shades of domestic life-here she rises to conquer, and sways her beautiful sceptre as queen of humanity, mistress of the world, man's truest solace and comforter. This being her mission, the line of development that will qualify her best to fill it, is the true one for her. And how shall she find that line? Woman will never be truly respected by man, until she has a proper respect for herself. The earliest efforts of woman's life should be those which tend to create a high and noble respect for her talents and her labors. Society is committing a fatal mistake in placing so low an estimate upon the labors of woman. This not only degrades her, but exercises an injurious influence upon all; and until a better and truer appreciation of woman's labor is attained, she can not rise to her proper position and true dignity.

Among the most depressing influences that now bear almost universally upon woman, is a sense of dependence, a want of that freedom and responsibility which should characterize the condition of every human being. This begins with woman's life, and extends, generally, through it. Every woman has felt, oh, how keenly, that the bread she eats, and the clothing she wears, is hers only by the charity of another. This is not as it should be. Dignity of character and independence are inseparable; and there is no nobility outside of labor, and every laborer is worthy of his hire. The right to this is divine, and should be inviolable. Labor, and labor alone, makes man and woman independent; and there is a field for every one, no matter what may be their position or condition in life.

Let woman, therefore, feel that she is an individual; that upon herself depends her nobility, her happiness; that in the prop r cultivation and development of her own powers, lies the secret of her success in life.

SECTION V.

ADULT AGE IN MAN.

The influences which tend to depress woman, act upon man in a two-fold manner; first, in the wrong which he commits in depriving her of her full and equitable rights; secondly, in the effect which her condition produces upon herself, and upon society. Man begins life with more independence. The

idea is inculcated in the lad, that he must do something to maintain himself, whilst the young girl is seldom impressed with this necessity: at the same time, also, the feeling that he is lord of creation, by giving him a wrong estimate of his position; acts injuriously upon him. The young man is more exposed to temptation, and under less restraint than his sister; and it is very important that there should be proper so. cialities between the sexes, and that the moral nature be strongly fortified in both. The lessons of the hour are fraught with the deepest instruction, and the moral duties and claims are never stronger than when man enters fully upon the battle of life; and being shielded by the indomitable principles of truth and right, he will ever march on victoriously triumphant, conquering all the obstacles to a high and glorious destiny There should be a guarded care in reference to

to lead into narrow and limited channels, and reduce the influence proportionately; while on the other hand, indifference to the important pursuits of life weakens a man's character and influence. Man's position and influence over his fellow man, are regulated very much by the power with which he rules his own faculties; and this latter will be aided by a proper system for the labors of each day. This not only facilitates the accomplishment of these, but establishes habits which are of the utmost importance throughout the entire life. The remarks already made, in regard to the nobility and dignity of labor, apply with equal force to man. The secret of human development ever lies in outworking into practical life the highest aspirations of the entire being. All external aid, all directions from without, avail but little, except as they strengthen these; and although volumes of advice and counsel may be written, without this ndividual effort, they are nugatory. With it, they are as schoolmasters, helping us to the divine and eternal laws that are written upon all parts of man's external and internal organisms; laws, the observance of which, in évery department, can alone bring true and enduring peace, which is the kingdom of heaven now, here, and around man.

SECTION VI.

OLD AGE, THE DECLINE OF LIFE.

There is something very beautiful and attractive in "green old age." When the ardent fires of youth, and the fervent heat of manhood are somewhat abated, and the simplicity and innocence of early childhood comes again to crown the brow of humanity with a wreath of purity One of the strongest inducements to a life, apart from its present intrinsic worth, is the hope that the declining years of life-the evening of life-will be crowned and blessed with these happy and joyous experiences. It must ever be remembered, that if the earlier career of life has been one of repeated violations of law; if habits have been formed injurious to the individual and to society, the condition of old age will not be accompanied with that peaceful serenity, and loving, hopeful quiet, which are so much to be desired when the evening shades are closing around the sphere of earth, and the soul. is waiting in "the patience of hope" for the dawn of the celestial morn.

While we look thus joyfully upon the bright picture of happy old age, the sequel of a well spent life, we are filled with sadness in contemplating the other picture, in which the iron chain of corrupt habits has fettered the soul and bound it in narrow and unhappy conditions. We need make no suggestions in regard to the former; its own pathway is illuminated with beauty. Of the latter, we have some thoughts to offer. In the first place, it should be understood, that although it is a hard condition to reach there will never be a time when it can be more easily exchanged for a better one, procrastination will only make it more difficult. The hard crust of conservatism, made still more hard by the fires of prejudice, must be broken up; like the hardened crust of old mother earth, it may require volcanic fires within, and fierce flashing thunder bolts without, to do this. The scattered fragments may make desolation for a time; but green fields, and fair flowers, and basking sunshine of life will follow sooner or later.

Those who occupy the nearest and tenderest relations in life to these, are often powerless in their efforts to change them. At this period of life, self-deception is very strange; and more than at any other time, is there a difficulty in seeing oneself, either as others see us, or what is more important, as we really are. Hard labor, unceasing struggle, and conflict alone can lead the soul out of this barren and desolate land, in which there is neither greenness, fruit nor flowers of beauty

How deeply do the angels sympathize with these, and how earnestly should humanity seek to lend the helping hand of love and sympathy to those who thus sit in darkness and the shadow of death, whether it be in your sphere or ours.

Brothers of earth, may you look upon this picture, and feel that you will ever strive to avoid it: and remember also, that it is your privilege to labor for the up-rising of those who have fallen into this condition; and in thus laboring, when the shades of evening fall around your pathway, you will perceive the love of your Divine Father, as genial light shining brightly across that pathway. And the clear, bright moon, figurative of your own guardian angels, will shed a mild radiance over your life, and the twinkling stars, like bright, ministering angels' will shed their pure light upon you. Then will you realize that life is the greatest boon that the

all loving Father could have bestowed upon his children; and that great and terrible enemy, death, will be seen as merely an incident in life -the golden gate to the interior land of hope

Religio-Philosophical Journal

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Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

A JUDICAL OPINION RESPECTING SPIRITUALISM.

We learn from our exchanges that the Vice Chancellor before whom Home, the Spiritualist, was brought to trial for alleged fraud in obtaining a vast sum of money from an English widow named Lyon, in deciding against Home, pronounced Spiritualism "michievous nonsense, well calculated on the one hand to delude the vain the weak, the foolish, and the superstitious; and on the other, to assist the projects of the needy and of the adventurer; and, lastly, that beyond all doubt there is plain law enough, and plain sense enough, to forbid and prevent the retention of acquisitions such as these by any 'medium,' whether with or without a strange gift, and that this should be so is of public concern, and, to use the words of Lord Hardwick, of the highest public utility."

This is prehaps the tenth-thousand time that some upstart, irate, judicial sprig of the law, has attempted to dispose of Spiritualism "according to the law in such cases made and provided.' And yet Spiritualism and Spirit media provokingly live to agitate and exbite the bench, the bar, the pulpit and the people. True it does seem to be "mischievous," for it gives the world no quiet; but is continually stiring and agitating the pet isms in a way that provokes them to call it names, as in the case of this Orthodox chancelior. But he and all the other opposers of Spiritualism will yet learn that it demands and will have a hearing. It is not to be snubbed, set aside or put down by judicial decrees. Hence there is one quality which its opponents must give it credit for, which is perseverance. And as noisome, michievous and vexatious as it may prove, the human would have yet to learn that it will not down at its bidding, or be subjected by legal enactments, decisions or decrees. As well might a boy think to put out the sun with his squirt gun, or any one attempt to drain the ocean by dipping the water out with a teaspoon, as for the opponents of Spiritualism to think to stay or a avert its silently and irresistible march. For it is as potent and prevalent as the air which we live and breathe. It is God made manifest in and throughout all nature, both animate and inanimate, so called. It is silent working revolutions where its power and presence are not known and little suspected. It is present in the halls of legislation, visits the battle field, manifests itself to the untaught and unlettered savage; it is no respecter of person, dispises not the poor the outcast or outlawed. Is alike a power in the hovel of the poor, as in the halls and palaces of the rich. In truth it may be said that God and Spiritualism are one and the same power, which no human hand can stay

JESUS CHRIST AS A LETTER WRITER.

The San Francisco Bulletiu of the 11th of May says one F. Wilson has applied to the United States District Court of California for copyright of a letter said to have been written by Jesus Christ, and found sixty-five years after his crucifixion, about eighty miles from Iconium. It is said the letter was found under a stone, on the face of which was written:

"Blessed is he that shall turn me over." "All people that saw it prayed to God earnestly, and desired that he would make known to them the meaning of this writing, that they might not attempt in vain to turn it over. In the meantime came a little child and turned it over without help to the admiration of all the people that stood by; and under this stone was found a letter written by Jesus Christ, which was carried to Iconium, and there published; and in it was written the commandments, signed by the Angel Gabriel ninety-eight years after our Savior's birth, to which is added King Abarus' letter, and our Savior's answer, and also His miracles, and a full description of His person in Sentulus' epistle to the Senate of Rome." Excavations are also said to have brought to light, in Syria, a Hebrew house, dating from about the second century before Christ. Some of the rooms are in good preservation, and among the books found is a collection of Hebrew poems, said to be unknown to present Orientals.

This is a strange and unwarrantable assumption. Because, if we are correct in our recolleciions, there is no evidence that Jesus of Nazareth ever wrote a line or a word on parchment. In his day it was a rare thing to be able to write at all, and it is very probable, that as he was of the poorer class, that he could not transmit his thoughts by writing at all. At least we have no evidence that he ever wrote a single epistle. And therefore the foregoing may be regarded as a base attempt at imposition, and of course unworthy of any attention.

RELIGIOUS PORSCRIPTION.

A correspondent of the Cincinnatti Commercial, while atiending the late Republican Convention in this city, wrote as follows to that pa-

"The opponents of Mr. Wade for the Vice President are very active to-night. They have resurrected the Wade and Davis manifesto of 1865

and will have it printed for general circulation to morrow. They have also mustered the Methodist Conference, now in session here, into the service to oppose him on the ground of profanity and of being a constant reader of certain infidel and spirit-rapping newspapers. It is offered in proof that sturdy old Ben subscribes for the Bos-

on Investigator." This is another sure indication that the religious sentiments of any people enter largely into their political acts and measures; and that it is idle to talk of separating politics and religion. In fact the Methodist Conference, to which allusion is made in the foregoing extract, was noth ing more than a political conclave, garnished with a few religious rites and ceremonies.

CORRECT, NO DOUBT.

The Church Union, is right beyond a doubt, when it says there is a class of christians who are "minimum christians." It then proceeds to say who is a "minimum Christian:

"The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without lacking it altogether.

We certainly agree with our Christian cotemporary; believing that the "minimum Christians" are the rule, and at the present writing are not acquainted with a single exception. And it is a hopeful sign of progress to see these indications of agitation, of an upheaval in the church. It further says ironically, that,

"The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much

This class who go to church as a matter of form, or from some cause other than from the promptings of a love of religion, are also quite numerous. The following hit includes, no doubt, ninety-nine of every hundred:

"The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them.

This is an ironical way of putting it, but it savors strongly of truth. And so does the following:

"The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular transmitted in the control of ular amusement. There is nothing in the Bible against it. He does not see but a man may be a Christian, and dance, or go to the opera. He knows several excellent persons who do. Why should not he?

Let the Church Union say why he should not; we cannot.

SPIRITS VICTORIOUS-AN OLD SALT LOOSES \$50. IN BETTING WITH THE

From an exchange we learn that great excitement has prevailed in the town of Hardwick, Vt., for some time past, through what are called "spiritual manifestations" of the Paine children-two young men and a young woman-who perform wonderful feats in untying ropes, beating drums, ringing bells, and the like, in a darkened room, occupied only by one of the above named trio, securely tied. The people took sides, and the discussion ran high.

This war of words culminated by a wager of \$50 being laid by a sailor that he could so securely tie this trio with cords of his own furnishing, that they could not become released without visible aid. The time fixed for this great feat was Wednesday evening, the 18th ult., and the manner of securing them was by placing them in a box, or what is termed a cabinet, a la Davenport Boys. The sailor armed himself with a quantity of hemp rope and iron staples, and proceeded to fasten them in an artistic manner known only to sailors. Four staples were driven into the floor of the cabinet, and one of the" mediums" placed in an arm chair, his limbs tied to the arms and legs of the chair and a rope passed through the staples several times and securely tied. The others were fastened in a similar manner, with the exception of the staple arrangement. The time occupied in securing them by the experienced sailor was fifty-six minuets, and they were tied in a manner that would apparently defy the power of angels or devils. The parties were released by some invisible power and walked forth free and unshackled, in the presence of a large and excited audience, in eleven minutes. The discomfited sailor with much chagrin acknowleged the success of the spiritual champions.

SPEAKING FROM THE COURT HOUSE

This is becoming a great institution. The services commenced at three o'clock, P. M., by the Methodists, and continued until five P. M. Then came a lecture on Temperance, by Dr. Underhill. But that indefatigable John Spettigue begged of the Doctor a few moments, and with that direct, pointed, and emphatic manner peculiar to him, riddled the Methodist theology which had been presented. Then the Doctor continued, and gave a scientific lecture on Temperance, which was well received and much admired by the audience. He was followed by an Englishman of Methodist proclivities, and by Mr. Walker, editor of the Liberalist, and by a Mr. Mills. Brother Moody then came forward, and said that he once hated God, and was so wicked, that he expected, as his mother wrote him, that she expected him to be hanged; but all of which Jesus had pardoned, and made him happy. But if we believed him, we should be much afraid of him yet. It is extremely rare that the Holy Ghost makes an honest man ont of a villain. Out of respect to brother Moody, we believe him a liar, for we are loth to believe him a devil. He wound up after a prayer and confession of his hating God, with an effort to get the people to leave the free meeting, and go to the opera house meeting, which does not allow heresy to be spoken. The people preferred to remain at the free meeting, which was only interrupted by Messrs. Lager Beer, in two men, who, gentlemen when sober, were disorderly when intoxicated. We wonder that the police officers present did not remove these men. We

hope they will if there is any interruption in future, for this is emphatically the poor man's meeting.

Dr. Underhill in his temperance lecture called loudly on the city authorities to open places on the corners of the streets for drinking from a chained tin cup, the delicious water from the lake, as a grand temperance movement. We think the suggestion one that ought to be responded to. Hundreds go into saloons and pay for lager, because they can get a drink of water.

A CHILD'S IDEA OF HEAVENLY JOYS.

A candid writer in the Advance tells this story, the truth of which he vouches for, and which illustrates most strikingly the result of too great strictness in regulating the deportment of children:

There was a little girl, not long ago, whose religious training had been peculiarly constrained and somber. The Sabbaths of her life were distinguished by the abstraction of every amusement and occupation which brightened the week days, and the substitution of nothing suited to her childish apprehension and taste. The grownfolks' church-survice, the grown-folks' meditation-these were the only associations which the Lord's Day had gathered to itself during her little life. One Sunday afternoon, when the sacred time had seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry; "Mother! do there be any Sundays up in Heaven?" The shocked mother replied severely: "Any Sundays? Why, Heaven is one everlasting Sunday." Who can tell what impious caricature of the city of God was painted by that single stroke before the child's vision? After pondering it some time in the light of memory, in ominous silence, she at last sobbed out: "O mother! Do-Don't you think that if I was just as good as I could be all week, after I get up THERE, that may be He'd let me go down to hell and play a little while Saturday afternoon?"

HOW TO COOK A HUSBAND.

An exchange humorously says that many of our married lady readers are not aware how a husband ought to becooked, so as to make a good dish of him. We saw lately a recipe in an English paper, contributed by one "Mary," which points out the modus operandi of preparing and cooking husban ls. "Mary" says that a good many husbands are spoiled in cooking. Some women go about it as if their lords were bladders, and "blow them up." Others keep them constantly "in hot water;" while others, again, freeze them by conjugal coldness. Some smother them in hatred, contention, and variance, and some keep them in pickle all their lives. Their women always serve them with "tongue sauce." Now it cannot be supposed that husbands will be "tender and good," managed in this way; but they are, on the contrary, "quite delicious," when "well preserved." "Mary" points out the manner, as follows: "Get a large jar, called the jar of carefulness, (which, by the by, all good wives have at hand.) Being placed in it, set him near the fire of congugal love; let the fire be pretty hot, but especially let it be clear. Above all, let the heat be regular and constant. Cover him well over with equal quantities of affection, kindness, and subjection. Keep plenty of these things by you, and be very attentive to supply the place of any that may waste by evapration, or any other cause. Garnish with modest, becoming fimiliarity, and innocent pleasantry; and if you ad kisses, or other confectioneries, accompany tlem with a sufficient portion of secrecy, and it would not be amiss to add a little prudence and moderation,"

PIC-NIC OF THE CHILDREN'S PRO-GRESSVE LYCEUM.

The Picnic of the Children's Progressive Lyeum at Haas' Park on Saturday, the 20th no withstanding the day was cold and blustery, was well attended. We very much regretted that our attention was so much demanded in our office that we were unable to attend. But we learn from one who was present, that although the day was disagreable, yet a goodly number went out. The children entered with alacrity into every species of amusement that presented itself to them. Swinging, riding in chairs and on horseback, roaming in the grove, steaming on the river, dancing, and a skillful display in demolishing the abundant supply of provisions from the well filled laskets. Dr. Underhill was present, and gave a beautiful display of his wonderful mesmeric powers, &c. So the day passed off gloriously, and every one seemed to enjoy themselves hugely. There is but one serious objection to these picnics, and that is the expense attending them, rendering them less frequent than they should be for the health and happiness of the children who are too poor to go often.

WHO WILL SAY THAT IT IS NOT SO?

An experienced and observing writer philosophically reasons that sorrow sobers us and makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Suffer. ing; Let no man dread it too much, because it is good for him, and it will help to make him sure of his being immortal. It is not in the bright happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances, And it is in sorrow-the night of the soul-that we see farthest and know ourselves natives of infinity and sons and daughters of the

One of the most original of juvenile inventions was that of little Fanny, who instead of saying her prayers at night, spread out her alphabet on the bed, and raising her eyes to heaven said: "O, Lord! here are the letters; fix them to suit yourself."

-Life is one continual struggle for existence.

DR. UNDERHILL'S BOOK.

In answer to the many inquiries as to when the forthcoming work of Dr. Underhill on Mesmerism will be ready for delivery we can only say that the work is steadily progressing and it is hoped that the compositor and sterotyper will be done next week. Then soon the work will appear. It was expected to be ready three weeks ago. But circumstances over which the publisher has no control have kept the work back.

Mean time the doctor is forming classes and lecturing on the subject.

He is engaged in healing the diseased in some cases successfully. The book will be well got up and full of interest. With it every healthy man and woman can become a safe operator with magnetism.

The instructions are full quite sufficient to guide the reader safely.

For the Religio-Philosophical Journal. The Current of Life.

BY HENRY T. CHILD, M. D.

I have spoken of the origin of matter, and presented a theory, which seems to afford a plausible solution of this subject, the crossing of the currents of spirit force; and have shown that by changing these currents, matter may be made to disappear.

It will be interesting to inquire in what manner these currents operate in giving to matter the properties which we term life. It is well, established fact that ALL the manifestations of life commence in a cell. For the production of a cell we must have at least two forms of motion -a radiating motion, represented by the spokes of a wheel, and a revolving motion, comparable to the rim of a wheel. The rays of the former, starting out from the centre in a positive condition, pass off to a certain point, when it becomes negative, and is thus made to return, and then becoming positive, goes out again; thus moving backward and forward; and as they pass through the ring of the revolving current, deposit there the substance which forms the body

These two currents, and others which we are not able to detect, continue with the cell in its various conditions, and maintain it in the living state. If either of these currents are changed, disease or death ensues. In this manner the most simple organism, either of plants or animals may be formed. The next grade of life is one in which cells enter in great numbers. They are called homogenous plants and animals, all parts of the organization being multiplications of the simple cells.

The law of differentiation, by which organs, more or less distinct in their character and functions, are formed, is the operation of new lines of force, which, acting in certain portions of the system, produce the necessary changes; and hence, we find in the plant the roots, the stem, leaves, buds, blossoms, flowers, etc., each performing its particular functions. And in animals there are various organs corresponding to this, called vegeto-animal, and then those higher organs which belong to and produce the senses.

Each form of differentiation is specific, and to a certain extent produces a new life, and the heterogeneous plants and animals often present distinct life centres, capable of continuing existence when separated from the parent, as in the case of the hydras, polypus, etc., among animals, and the various plants that may be propogated by slips.

In the higher forms of plants and animals, the organs can only perform their functions in connection with the community in which they live, and which, in reality, constitutes the individual. These speculations may lead us one step nearer to the solution of the great problem of life, which, however, our finite comprehensions may never fully reach. We have learned to know that behind all life, in its almost infinite variety of forms, there is, there must be an intelligent spirit; and that spirit, if not the Infinite Being, is the most direct emanation therefrom, and hence the truth of the declaration that "in Him we live, and move, and have our being."

For the Religio-Philosophical Journal. To Rev. Robt. Collyer.

BY WM. R. PRINCE.

DEAR SIR: I have entertained an appreciation for you as a talented man, and it is unpleasant to me to witness, on the part of such a man, an act of self-stultification, as I have just realized in the perusal of a sermon delivered by you, and reported in the Chicago Tribune of the 11th inst. For you to have the consummate and false assurance to state, in regard to "the proof of a life to come," that we have none." Not a word has come to us." "Not a sound have we heard." Why, sir, I would turn any false hypocrite who should make such an assertion in my house, at once into the street. And what right have you to falsify from the pulpit, simply because you are permitted to occupy that station through confidence in your education and opportunities for information?

Another grossly mistaken statement of yours and which your ignorance of facts can alone modify the falsehood of on your part, is, "that those who believed that they received signs from the other world were entirely useless to this." Why, sir, it is a notorious fact, that the great mass of intelligent Spiritualists date the hour of their permanent and increased usefulness, from the moment when conviction of the eternal truths of spiritual communications took positive control of their minds! Those who have been drones and inoperative before, have at once assumed a life of usefulness, as a conscious duty to humanity! I can speak for myself most feelingly and convincingly. From the hour that brought a forced conviction to my mind of the reality of the beautiful, sublime and transcendent truths imparted to us by our spirit friends, a new world seemed revealed to me. The benighted sophistries and delusions of priestcraft paled before the living light; the repugnance to, and false conceptions of a "God of vengeanca," as portrayed to me from childhood, vanished like a hateful dream; the shudder and the anguish of

mind, combined with an eternal hell of flames. and torment, and miseries unspeakable, vanished forever before the flood of light, and joy, and truth revealed. The veil was torn asunder which enshrouded the fabricated mysteries and infamous delusions. which had for so many ages enthraled the mind, and all were rendered transparent before the spiritual light which illumined the mental vision. And the loathsome legends of heathen mythology, with the accumulated fabrications of priestly hypocrites and other fanatics, whose disordered brains had bedizened the vision, were swept away forever, into their congenial gulf of utter darkness. Then, and then only, was God the benign parent of the universe, revealed in his true character of primeval, immutable and all pervading life! And thenceforth was my purpose formed, to responsively perform my mite in the consummation of his Divine purpose of universal love, and of an universal brotherhood of benevolent usefulness among all his children of earth.

Flushing, N. Y., May 27, 1868.

For The Religio-Philosophical Journal. A Believer in the Son of God.

MR. EDITOR: Will you not pardon the intrusion of a line? I am, in taking this liberty, yielding to a deep, fixed principle in my interior understanding; being, as I think, under an impression of my duty connected therewith as a believer in the Son of God, who came to take away the sins of the world, and by His bright and unexampled wisdom, love and truth, both in life and precept, left to all that pattern of unexceptionable purity to which no other mortal being ever attained. This conviction is to 'my understanding a sufficient evidence of that Divine nature combined with humanity, testified of and recorded by mediums in every age, although rejected as absurd by many at this time, and even confirmed by spirit communications to such. Dear sir, permit me to assure you, that for more than twenty years I have read profitably, interestedly, and with great pleasure, the works and periodicals of the spiritual philosophy, believingly too, having a firm and unwavering faith in the by some called special divinity of Christ, as the "only begotten of the Father, full of grace and truth." I believe I am at times impressed by spirit power, in consequence of which I feel I have now written. I trust you will not deem it an assumption.

Yours truly and respectfully, M. A. WALKER

[REMARKS. You, like every other person, judge from your own standpoint. Your views differ from ours, and both of us differ with the Mohammedan and Hindoo devotees-yet they probably are equally sincere with ourselves. Sincerity of faith is no evidence of the fact that all we believe is true. Let us go on and investigate, and become developed to a knowledge of greater truths from day to day throughout this life, and countless ages to follow.]

For the Religio-Philosophical Journal. Prof. Denton in Buffalo.

BY S. H. WORTMAN.

MR. EDITOR: Such a treat as we, the citizens of Buffalo have lately enjoyed, is not to be had every day, I assure you. Prof. William Denton, of Massachusetts, has just finished a course of lectures at Kremlin Hall, in this city, on the the science of Geology; and I but express the unanimous opinion of all who heard him, when I say, that for natural eloquence, depth of thought, and a thorough familiarity with his subject, he is not surpassed by any speaker that has ever visited us. Geology by many, has been considered a dry subject, and one that required an advanced mind to appreciate; but Mr. Denton has the happy faculty of clothing each rock and fossil with a beauty attractive to all eyes; and the nightly attendance of the children of our schools, sitting nearly two hours with wide awake eyes, and animated countenances, showed plainer than words, that they understood and enjoyed all he said.

In giving us the history of mother earth, the Professor tumbled over the old lady's work basket, and ransacked her bureau drawers in such a thorough manner, that he must have been blind indeed, who could not see how long and laboriously she had brewed and baked, in order that the great positive mind, her loving Lord, might commit to her ample bosom for sustenance and protection the children by them begotten.

For The Religio-Philosophical Journal.

Original Maxims.

BY DR. KIRBY.

Buffalo, June 5, 1868

When the mind is perverted by orthodox theology, it cannot advance a single step in real moral or scientific improvement.

Nature bids man to investigate and consult his reason; whilst theology tells him that reason is a fallible and dangerous guide.

The votaries of theology tremble at the very name of a Spiritualist. But who is a Spiritualist? The man who desires to restore mankind back to reason and experience, by destroying prejudices so detrimental to their happiness. One who has no need of resorting to supernatural revelations in explaining the various phenomena of nature.

The man or the woman who fails to regulate their beliefs from solid invest gation of truth, or correct their faults or errors, when plainly shown, must necsssarily die in selfish ignorance.

Mankind would be happier, controlled under true spiritual guidance, than remain slaves to

A Spiritualist plans in earth life, what he expects fulfilled in spirit life.

Spiritualistic religion embraces the attributes of love, honor, truth, and justice, harmonizing in conference with the spirits of departed friends from the earth sphere.

To-day is the eighty-second Anniversary of American Independence.

Communications from the Inner Life.

He shall give His angels charge concerning thee."

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

INVOCATION.

Our Father, unto Thee, as the living principle we would give our thoughts at this hour. Not that they will be any more acceptable unto Thee because they are vocal utterances, but that Thy children may feel and know of our ideas of Thee. We realize thy goodness. We feel Thy perfecting influence throughout all forms of life.

We realize, oh Father, Thy blessing in affliction; yes, and even in that which seemeth to possess naught but sorrow. We feel that everything is a part and portion of Thee. We would thank Thee for all things. We would bring every immortal soul upon the material plane of life to realize Thy presence at all times. Our Father, we would ever realize Thy presence, and as we realize it, ever offer thankfulness unto Thee, as the great permeating, pervading, and life principle. We would have all to realize that Thou art ever near, ever mindful of their needs. As a loving parent watches over its child in infantile moments, so may we realize that Thou in Thy wisdom art ever watching Thy children.

We thank Thee for this assurance. We thank Thee for the wisdom Thou hast given unto us, that we may feel that all is in accordance with Thy will, that Thou mayest bring every one of Thy children to look upon Thee as Thou doth exist-a part and portion of each and every one of us. As we realize Thy perfect condition, we shall know more of ourselves, and by that knowledge know more of Thee. We thank Thee for every form and manifestation of life; we thank Thee for the knowledge that Thou hast given us in the past and in the present. We feel the assurance that all things are in accordance with Thy will and are well.

QUESTIONS AND ANSWERS.

Q. What is the effect of surrounding minds on a medium for spirit communication?

A. We would declare that the minds of surrounding spirits do not affect the medium as much as does the condition of surrounding individuals. It is true that the mind has something to do with the aroma surrounding the individual.

For instance, if the mind is positive, the influence will be more or less positive-yet it does not depend upon the mind alone. The effect produced depends in a measure, upon the development or unfoldment of the individual, so to speak, and the condition of his physical system. If diseased, you will readily perceive that the effect would be injurious, so much so that you would easily see its influence upon the medium. Not so much while under the influence of spirits, as after that influence was withdrawn, would it be apparent. You would see a marked effect upon the medium after the spirits had withdrawn their influence from him.

[After the medium returns to his normal state?

Certainly, after the spirit withdraws its influence, the medium of course returns to his or her normal condition. Then what is the effect, is the question. Sometimes it is good, and will aid other spirits in manifesting themselves. At other times it is detrimental—not so much so to the spirit as to the medium. The effect might prevent spirits from manifesting themselves, yet would not injure them, but it would the medium. Even the effect, we would say, would be different, or would differ in proportion to these surroundings, and it would not depend so much upon the mind or minds of surrounding individuals, as upon their condition physically.

Q. Do you think there is often a mixture or adulteration of thought, in communications, resulting from surroundings?

A. Certainly, from the fact that mediums are often influenced, but not sufficiently to close their external senses, so but that they take cognizance of whatever is passing around them, and their communications partake of the surroundings, and also more or less of the mind of the

The clairvoyant or tranced state is when spirits get such perfect control that the medium is entirely unconscious of that which transpires on the material plane. When they are thus controlled, then they are not as susceptible to the effect of the mind, or minds of surrounding individuals

There is a difference between the mind and the magnetism-if you are pleased so to call it -of the person. For instance: A person may be mild in temperament, and yet have a diseased organism, and the aroma surrounding that organism would be more or less like it; and yet the individual might have a good mind. So there is a distinction between the mind-and a marked one, too-and the individual, or aroma surrounding the individual.

Q. Then is it a fact that sometimes mediums give utterances to the thoughts of the audience as well as to the thoughts of the circle of spirits that are trying to speak; or in other words, is there an intermingling of the thoughts of the spirit and of individuals in the audience who are listeners?

A. As we stated in a previous answer, it depends upon the condition of the subject, the medium, or the speaker. That they do and are governed more or less by their audience is true -that is, when they are in a receptive condition of thought from the audience. Let them be placed in that negative condition where they are made susceptible to the influence of the spirit circle, and then they are not on the material plane, and their thoughts will be of a more spiritual character.

Q. Should not Spiritualists, and all investigators, exercise the greatest care in determining evi lence for or against the validity of mediumship and communications?

While there may be facts sufficient to substantiate the major claims of Spiritualists, is it not probable that a great amount of what has been accepted as coming from the spirit world will be otherwise and more wisely explained?

A. We believe we have always endeavored to make ourselves distinctly understood upon that point-that all should use their own reason in everything-that which they receive from spirits, as well as that which they receive upon earth; that which they receive from disembodied spirits as well as that from those that are in the body. If an individual is not called upon to make use of his reasoning faculties, then where is the necessity of possessing those faculties? Then we would say that every one should use his reason in regard to whatever he may hear, accepting that which is true, and rejecting that which is not. That which is true to-day may not be to-morrow, and so on through all time.

In regard to the last part of the question we do not perceive it to be a fact. If our friend had said, will we not in time find that communications purporting to come from certain individuuals, were not from them but from some other one, then he would have hit it. If he had said that, he would have come nearer to what he wanted to ask. We must admit that a high sounding name has much to do with the acceptance of any thing, whether it be true or false. If some one who is looked upon as truthful and great gives utterance to an idea, however absurd in its nature, it is received as a truth. Now spirits that come back to manifest themselves, and claim to be such and such noted individuals, do so for the purpose of commanding the attention of the ones to whom they manifest themselves. That we shall find that such communications come from other sources, or are accounted for by some other means than spirit power, we do not believe.

Q. Do you think that the Spiritual movement will continue broad enough to admit all classes of investigators to move under its banner?

A. Spiritualism is a banner as broad as the mind can conceive, and as pure as the water from the crystal fount; and is as impartial as to who shall be its followers, or march under its flag, as the sun that sends its revivifying rays upon you at noon time, is as to whom they rest upon.

Voices from the Leople.

For the Religio-Philosophical Journal. Letter From Dr. J. P. Bryant.

In compliance with your request I have concluded to take the risk of contributing something for your columns, and should have done so long ago, only for want of time and a fear that I might show a lack of literary talent, but many of your readers are aware that since my last contribution to the RELIGIO PHILOSOPHICAL Journal of more than a year ago I have visited the Pacific coast California, Oregon and Washington Territories, traveling, healing and preaching in a genial clime, and among a noble people; which I trust has increased my capbailities in this direction, added to my happiness and enlarged my circle of pleasant acquaintainces. If it has not, it is no fault of these good people whose efforts to sustain me proved so succeessful and through whom I was saved from vile persecution, attempted by a few who deemed our theory and practice an innovation and in conflict with their interests. I should not do the people of these states justice, if I did not acknowledge their kindness to mediums generally, and to myself particularly. It is not unfrequent even now that my whole heart, mind and thought, goes out after that people with the largest gratitude and the truest appreciation.

Good angels have put their seal upon that country. And it will require greater and better men than the "Evangelists" Earle, Knapp & Co., to add much to their enjoyment,

Spiritualism on the Pacific Coast is not lacking for true earnest and diligent advocates or faithful and able defenders. Foremost in the ranks is our noble friend and brother Benj. Todd, the acknowledged commander in chief and champion of the spiritual forces, through whose industry and perseverance the Banner of Progress was thrown to the breeze, more than a year ago and we who know him will fail to recognize even a conditional surrender. His associate Mr. W. H. Manning, is a gentleman genial and modest, (allowing me to judge) possessing excellent literary qualifications, and as a managing, business man, has but few his equal.

The success of the BANNER OF PROGRESS Substantiates this assertion, I think.

It has a healthy steady growth, and is rapidly growing in popular favor with all classes of libcral minds. San Francisco contains about 6000 Spiritualists, out of a population of 125,000, and and the number of Spiritualists are proportion-

ately as great, throughout the coast.

A long letter descriptive of my voyage to San Francisco via Panama, from New York, was published in your columns more than a year ago, but as yet I have found no time to detail my experience there till now. I arrived Oct. 3, 1866. and remained in San Francisco till April, 1 1867 performing upwards of 13900 operations during that time, crowds of sick and suffering were in constant attendance, and although violently opposed by medical men and popular theologians at first, I soon became "master of the situation." gaining the lasting confidence of the people. I visited the principle cities and towns in California, Oregon and Washington Territories, and was everywhere greeted with respect.

I tried to avoid excitement, but in many places a sudden cure of some well known person would create the wildest excitement, and with many it was believed that I possessed a miraculous pow-

Time, however, gave mea chance to explain the simplicity of my theory of "Healing by the Laying on of Hands." And gaining the confidence of that class who were strong in their prejudice against it at first.

At San Jose, Napa City, Watsonville, Santa Cruz, Sacramento, Maysville, Grass Valley, Nevada City and other places in California that I

visited there is a steady growing interest upon the subject of Spiritualism. I found a similar state of things at Portland, Oregon City, Salem, and Albany in Oregon and at Olympia, in Washington Territory this interest is due to the efforts of Miss Emma Hardinge, Benj. Todd, and others to a certain extent, space forbids making mention of these "others" now, but in a future letter, and with your permission, they shall get

I found the RELIGIO PHILOSOPHICAL JOURNAL, BANNER OF LIGHT and BANNER OF PROGRESS, everywhere, also the work of that "Father in Isreal" A. J. Davis, and other authors upon the Harmonial Philosphy.

I left Portland, Oregon, Sept. 17 1867, for San-Francisco, with the expectation of visiting Virginia City, Nevada, but on my arrival at San Francisco, Oct. 1, I found letters from New York, advising me of the severe illness of Mrs. Bryant, which caused me to sail for home, where I arrived Nov. 1, 1867, and now that I have opportunity I will reply to the many inquiries from all parts of the world, why I do not open rooms for healing the sick in accordance with my usual

Upon my arrival, I found Mrs. Bryant in dis. tress from a formidable cancer, and have resorted to every means which in our judgement seemed proper for its removal, without harsh treatment, and we have assurances of a favorable character as to our final success. When this matter is fully decided, I shall delay no longer in adoping my usual plan, but will open the rooms in New York (already secured) as a permanent Dispensary for the healing of the sick, by "laying on of hands, without money or price," from 8 a, m. till 11 a. m. each day (Sunday excepted). Those who desire my treatment and are able to pay, can visit me at my residence 325 West 34th St. Every day after 11 a. m.

At present I have no desire to increase my business, yet, shall endeavor to Lay my hands upon all who come to me. I beg to be excused from soliciting the use of the "Everett Rooms" for the purpose of advertising my business, believing that I am too well known as a Healing Medium, to require it. It is my purpose to speak of the cities and towns on the Pacific coast in my next letter to you, giving a general description of the country and the people who inhabit it, relating many incidents which occurred during my travels among them. Grateful to you, dear Journal for the interest you have always manifested in my prosperity, as well as for the rest of mankind, I subscribe myself your humble servant

J. P. BRYANT.

For the Religio-Philosophical Journal. Letter from D. Beach.

DEAR BROTHER JONES: Pardon this impromptu. Spiritualists are far in the rear of their true mission. We must have a practical working organization, or young America, with all of Protestantism, will be swollen up with rejuvenated Roman Catholicism. Our Lycum is all right, and good as far as it goes; but we must have various means, adapted to the various wants and conditions of our people—Substitutes for convents, nunneries, and confessions. See what Father Hecker has been and is doing. He is a spiritualized Catholic-his labors ought to give us the key to success. The old church adapts itself to the wants of the people. We must provide for the outcast, the heart broken, the discouraged, the world sick, the lovesick, the sick and repentant politician; our poormust be provided for; we must have more religion, and not any less philosophy-more and truer religion, and less politics. Our fine theories and fine talk about negro slavery and Indianwars must be practical theories, and put into practice at home, in each village, or city, and cointry; we must have a universal brotherhood-not one talked of, but one in practice; we must have Asylums for all conditions and human needs; we must have workers and means; we must come up to our mission fully, or consent to hand it over to Catholic priests who have had experience with mankind for centuries, and may know better than we, what the needs of man-

The Protestant world can not do mankind any more good service-their creeds are of such a nature they will not let them-their dognas are unyielding, cruel, and wanting in adaptation: "Believe, or be damned," "Go to God for mercy." Dear Brother, I have stated what I believe we must have and do. Will some one tell us how we can do or have what we ought to?

Palestine, Ill. May 16, 1868.

For the Religio-Philosophical Journal. Crosby's Music Hall.

Mr. Forster did not arrive as was expected, but there was no lack of speakers. Mrs. Allen, Mr. Mills and Mr. Spettigue occupied the time interestingly. The conference was on the questions: Has the religion of the world aided in its civilization and advancement? which was well discussed by Messrs. Thirds, Peters and West, and ably by Mrs. Mills. The next question was: Has Mohammedanism been useful in its day?

The Children's Progressive Lyceum went off with all its accustomed cheering circumstances, and as usual, with many spectators.

OBSERVER.

A. H. Lee, who drew the Crosby opera house, is striving to get together the finest private library in the United States.

Dr. Dio Lewis has not been very successful in adopting daughters. One of them ran away and got married a week after her adoption.

The Mexican Gen. Marquez, recently employed a bricklayer to make a secret chamber in one of his houses, and the man has not since been seen. They say that Marquez killed him to save the secret.

Philadelphia has passed an ordinance prohibiting smoking in the public squares, which is to be rigidly enforced.

Bublic Meetings.

For the Religio-Philosophical Journal. Discussion.

A public discussion will take place in Phillips Hall Richmond, Ind., commencing Sept., 1st, 1868 at 71/2 p. m. and continue for five days, between E. V. Wilson, (Spiritualist) and W. D. Moore (Cambel-

The subject for discussion is embodied in the following resolutions.

Resolved; That the Bible sustains modern Spiritualism in all its phases.

Resolved. That the teachings and phenomana of modern Spiritualism are essential to the happiness of man, here and hereafter.

E. V. Wilson affirms. W. D. Moore denies. All are invited to come. S. MAXWELL

For the Religio-Philosophical Journal. Convention of the Spiritualists at Des Moines

At a meeting of Spiritualists at Bro. Getchels in Des Moines Saturday June 20 1868, Bro. J. Y. Fox was appointed chairman, and B. N. Kinyon, Sec. When after consideration the following resolution was adopted viz:

Resolved. That we hereby endorse the suggestion of Bro. A, E. Edmonds for a convention of Spiritualists at this city on Tuesday the 1st of Sept. for the purpose of forming a state organization, and hereby invite all Spiritualists of the State of Iowa, male or female, and others favoring individ. ualism or liberalism to a full representation therein. That we will provide a suitable hall for the convention, and provide for those attending the best we can. That the friends contemplating attending this convention are requested to send their names and place of residence to the secretary of this meeting by the 25th of July, so that arrangements can be made for their accommodation. Lecturerers and Mediums generally are specially invited. J. J. Fox. Pres.

B. N. KINYON, Sec.

For The Religio-Philosophical Journal. State Convention of Spiritualists of Lou-Islana.

The Central Association of Spiritualists of Louisiana invite the Spiritualists of Louisiana, and adjoining States, to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Masonic Hall, No. 48 St. Louis street, to elect delegates to the fifth annual Convention of Spiritualists to be held in Rochester, New York, on the 25th day of August, and to take such action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By order of the Association.

WM. R. MILLER, President. Glass Box 928, P. O. New Orleans. New Orleans April 9, 1868.

> For The Religio-Philosophical Journal. Fourth of July Celebration.

The Spiritualists of Rockford, will celebrate the Fourth and Fifth of July, by holding their quarterly meeting on that day, and also the meeting of the County Circle will meet with us at the same time and place. There will be an oration delivered on the Fourth by Col. D. M. Fox, President of the State Association of Spiritualist.

Other eminent speakers will be in attendance; Such as Mrs. Lydia A. Pearsall, of Disco; and Miss Susan M. Johnson, and others. Those from a distance will be provided for.

Come one come all, and have a good time. Rockford, Kent Co., Mich.

W. H. HICKS, Clerk, DR. D. HINE, President. For the Religio-Philosophical Journal.

Spiritualists Grove Meeting and Pic-nic. The Spiritualists will hold a Grove Meeting and

Pic-nic near Fountain Lake, in Belmont, Portage county, Wis, on the 4th and 5th of July next. Good speakers will be in attedance, both trance and

DAVID SPURBECK, TRUMAN CARPENTER, IRA C. STRINGHAN, S. F. DEVOIN, LUMAN TAYLOR,

Committee of Arrangements. Belmont, May 31st, 1868.

Fifth National Convention of Spiritualists. To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday the 28th inst.

And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

A. B. Justice,		**	Pennsylvania.
Chomas Garrett,	66	66	Delaware.
Jacob Weaver,	66	"	Maryland.
A. Jackson Davis,	46	**	New Jersey.
,	"	66	Maine.
Frank Chase,	"		New Hampshire.
D. P. Wilder,	"	- 66	Vermont.
William White,	"	- "	Massachusetts.
	"	66	Connecticut.
mmanuel Searle,	"	- 16	Rhode Island.
and the second	44	"	Alabama.
	"	"	Texas.
Hudson Tuttle,	"	"	Ohio.
	"	- 68	Nebraska.
W. T. Norris,	44	- 66	Illinois.
Mary Severance,	"	66	Wisconsin.
	"	- 66	Michigan.
Charles A. Fenn,	"	44	Missouri.
	"	"	California.
CHARLES TO SERVICE STREET	66	46	District Columbia.
	"	- 66	Kentucky.
	66	"	Tennessee.
	44	"	Kansas.
lenry J. Osborne.	**	"	Georgia.
	66	- 11	Minnesota.
Y. Bradstreet,	u	46	lowa.
. K. Joslin, Treas	menan 1	Phode 1	

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers.

83 The advertising fee must accompany the order to en sure its insertion. See terms on 4th page.

EW BOARDING HOUSE AT WAUREGAN.
MRS. WICKHAM, so well known among the Spiritualists as a
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Send me the true age of the spirit, at the time he or she passed from earth-life, and full name.

Usually when I am controlled for taking likenesses, if the particular spirit I am requested to sit for cannot present himself or herself to the spirit controlling, he gives the likeness of some other spirit whose likeness can be taken, which is frequently afterwards recognized. Thus the effort is not abortive, as it would be if the spirit whose likeness is desired could not be given, and no other one was given at such sitting.

These likenesses are all taken in a daylowed as a second could not be given, and no other one was given at such sitting.

could not be given, and its sitting.

These likenesses are all taken in a darkened room, and favorable conditions are required. Then the medium's hands are mechanically controlled by the spirit-artist—the Medium being in nowise responsible for results further than to observe required conditions.

TERMS—Three Dollars must accompany the order, and Ten Dollars more be paid on receiving the likeness, if it is recognized.

recognized.

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and Equalizing Medium. The sick and the nerves eive immediate relief by manipulations. 100 [welfth can receive imme street New York. MRS. H. KNIGHT'S COUGH SYRUP, given to her by an eminent spirit physician, is a positive cure for Coughs, Colds and Consumption in its early stage.

Mrs. H. KNIGHT, No. 100 Twelfth street, New York City.

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	Leave.	Arrive.
Clinton Passenger	*8:15 a. m. *3:00 p. m. ‡11:00 p. m. 4:00 p. m.	*6:50 p. m. *1:00 p. m. ‡5:00 a. m. 11:19 a. m.
Freeport L	ine.	
Freeport Passenger Freeport Passenger Rockford, Elgin, Fox River and	*9:00 a. m. *9:45 p. m.	*3:10 a. m. *3:10 p. m.
State Line	*4:00 p. m.	*11;10 a. m.

Wisconsin Division-Depot corner of Canal and Kinzie street. *9:00 a. m. *5:00 p. m. *5:30 p. m. 3:45 p. m. Milwaukee Division-Depot corner of Canal and Kinzie streets.

9:00 a.m. 11:45 a.m. 4:00 p.m. 4:00 p.m. 8:00 p.m. 5:00 p.m. 9:25 a.m. 11:00 p.m. 5:15 a.m. B. F. Patrick, Gen'l Passenger Agent.
J. P. Horron, Passenger Agent.

Chicago, Rock Island and Pacific Ra

Michigan Southern Railroad. Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street. *4:15 a. m. *11:45 p. m. *7:00 a. m. *9:00 p. m. 5:15 p. m. *f6:30 a. m. \$\$\frac{1}{2}\$\$;30 p. m. *9:30 a. m.

Detroit Line.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.
 Mail
 \$4:30 a. m.
 †6:09 a. n.

 Express.
 \$8:00 a. m.
 \$:50 a. n.

 Fast Line
 5:15 p. m.
 *6:49 p. r.

 Express.
 ‡ 9:00 p. m.
 *8:00 p. r.

 W. C. Clelland, Gen. West'n Pass. Agt., 65 Clark st.

Illinois Central-Depot, foot of Lake street.

 Day Passenger.
 \$10:00 a. m.
 \$10:25 p. m.

 Night Passenger.
 †9:29 p. m.
 *8:10 a. m.

 Kunkakee Accommodation
 *4:15 p. m.
 *9:10 a. m.

 Hyde Park Train
 *6:20 a. m.
 *1:45 a. m.

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 *1:2:10 p. m.
 *1:40 p. m.

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 *8:00 p. m.
 *5:15 p. m.

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 *8:610 p. m.
 *7:35 p. m.

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 *8:10 p. m.

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 *7:35 p. m.

 *8:00 p. m. *5:15 p. *6;10 p. m. *7:35 p. M. Hughitt, Gen'l Supt.

W. P. Johnson, Gen'l Passenger Agent. Chicago, Burlington and Quincy.

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 Day Express
 7:15 a.m.
 8:45 p.m.

 Night Express
 8:16 p.m.
 7:30 a.m.

 Columbus Express
 *12:30 p.m.
 1:00 p.m.

 Lausing Accommodation
 9:35 a.m.
 8:35 a.m.
 8:35 a.m.

 N. E. Scott, Gen'l Pass. Agt., Ticket Office
 Corner Randolph and Dearborn streets.

Michigan Central Railroad - Union Depot, foot of Lake street.

 Mail Train
 *4:20 a. m.
 *8:15 p. m.

 Day Express
 *7:00 a. m.
 *9:00 p. m.

 Fvening Express
 ‡5:15 p. m.
 †6:30 a. m.

 Night Express
 ‡9:30 p. m.
 †9:30 a. m.

 Saturdays to Niles only
 4:15 p. m.
 ‡1:00 a. m.

Cincinnati and Louisville Trains

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SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. Probe useful, this list should be reliable. It therefore behoves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.

J. Medison Allyn may be addressed, Blue Anchor, N. J. C. Fannie Allyn, North Middleboro', Mass.
J. G. Allbe, Chicopee, Mass.
Mrs. N. K. Andross, trance speaker, Delton, Wis.
Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.
Box 48.

Dr. A T. Ames. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, Room 44, 129 S. Clark street, Chicago. Charles A. Andrus, Flushing, Mich. Mrs. Orrin Abbatt, developing medium, 127 S. Clark street, com 42, Chicago.

Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall. Dr. James K. Bailey, Adrian, Mich. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

ridge, Alass. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. E. F. Jay Bullene, 151 West 12th street, New York. Mrs. Nellie J. f. Brigham, Elm Grove, Colerain, Mass., in Washington, D. C., during February.

Washington, D. C., during February.

Mrs. M. A. C. Brown. Address, West Randolph, Vt.
Addie L. Ballou. Address Mankato, Minn,
Wm. Bryan. Address box 35, Camden P. O., Mich.
M. C. Bent, inspirational speaker. Address, Almond, Wis.
J. H. Bickford, Charlestown, Massachussetts.
A. P. Bowman, inspirational speaker, Richmond, Iowa.
Warren Chase, 544 Broadway, New York.
Dean Clark. Permanent address, 24 Wamesit street,

Lowell, Mass.

Mr. Cowen, St. Charles, Ill.
Mrs. Augusta 4, Currier. Address, box 815, Lowell, Mass.
Mrs. Eliza C. Crane, Sturgis, Mich. Care J. W. Elliott.
H. T. Cuild, M. D., 634 Race street, Philadelphia, Pa.
J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill.
S. C. Child, Inspirational Speaker. Frankfort, Ohio.
Mrs. Pr. Wm Crane. P. O. box 485, Sturgis, Mich.
Thomas Cook's address is Drawer 6023, Chicago, Ills.
Albert E. Carpenter. Address care of Banner of Light,
Boston, Mass.

oston, Mass.

Mrs. A. H. Colby, Trance speaker, Lowell, Lake Co., Ind.

Miss Lizzle Doten. Address Pavilion, 57 Tremont street,

Mass.

Henry J. Durgin. Permanent address, Cardington, O.
George Dutton, M. D., Rutland, Vt.
Andrew Jac: son Davis can be addressed at Orange, N. J.
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Pearl street.

A. B. French, inspirational speaker, Clyda, Ohio S. J. Finney, Troy, N. Y. Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston, Mass, or Lagrange, Me. Mrs. Jeunic Ferris, physical medium, Mazo Mania, Wis. Dr. H. P. Fairfield, Greenwich Village, Mass. Dr. J. G. Fish. Address Hammonton., N. J. J. Francis, Ogdensburg, N. Y. Mrs. Laura DeForce Gordon, Virginia City, Nevada. Isaac P. Greenleaf. Address for the present 82 Washington avenue, Chelsea, Mass., or as above. K. Graves, author of "Biography of Satan." Address Richmond, Ind. P. Criggs. Address box 1225, Fort Wayne, Ind.

ton avenue, Chelsea, Mass., or as above.

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Miss Shellie Hayden. Address Rock Island, Ill.
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Miss Nellie Hayden. Address No. 20 Wilmot street, Worsester, Massa husetts.
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Abraham James, Pleasantville, Venango Uo., Pa., box 34.
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S. S. Jones, Drawer 6023, Chicago.
Dr. G. W. Kirbye, speaker. Address this office.
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O P. Kellogg, East Trumbull, Ashtabula Co., O.
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Mirs Sarah Helen Mathews, East Westmoreland, N. H.
Charles S darsh. Address Wonewoc, Juneau Co., Wis.
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Mrs. J. Munn Campton, Ill.
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L. Judd Pardee, Philadelphia, Pa.
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Lydia Ann Pearsall, inspirational speaker, Disco, Mich.
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J. H. Powell. Address, Box 158, Vineland, N. J.
Miss Nettie M. Pease, trance speaker, New Albany, Ind.
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J. L. Potter. La Crosse, Wis., care of £f. A. Wilson.
Dr. W. K. Ripley, box 95, Foxboro', Mass.
A. C. Robinson, 111 Fulton street, Brooklyn, N. Y.
Dr. P. B. Randolph, care box 3352, Boston, Mass.
J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.
Mrs. Jennie S. Rudd, 412 High street, Providence, R. I.
Wm. Rose, M. D. Address box 268, Springfield, O.
J. H. Randall, Upper Lisle, N. Y.
Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.
Austin E. Simmons, Address Woodstock, Vt.
H. B. Slorer, 56 Pleasant street, Boston, Mass.
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Mrs. H. T. Stearns. Address, Vineland, N. J.
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Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.
Jason Steele, State Missionary, Green Garden, Ill.
J. W. Seaver, Byron, N. Y.
Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H.
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Mrs. C. M. Stowe. Address San Jose, Cal.
Selah van Sickle, Greenbush, Mich.
Mrs. Mrs. Elmira W. Smith, 36 Salem street, Portland, Me.
Mrs. Dr. Tatum, S5 Clark street, room 3, Chicago, Ill.
Mrs. M. S. Townsend. Address Bridgewater, Vt.
J. H. W. Toobey, 42 Cambridge Street, Bosto

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Muss., P. O. box 392.

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Mrs. Sarah M. Thompson, inspirational speaker 36 Bunk street, Cleveland, O.
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Henry Van Dorn, trance speaker, Box 486, Beloit, Wis.
A. Wearren, Beloit, Wis.
A. Wearren, Beloit, Wis.

A. Warren, Beloit, Wis.

Mr. S. E. Warner, Drawer 491, Rock Island, Ill.

N. Frank White will lecture in Providence, R. I., during February; in Willimantic, Conn., during June. Address as above.

Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 27 West Fourth street, New York. Dr. E. B. Wheelock, speaker, State Center, Iowa. Mrs. Fannie Wheelock, clairvoyant, State Center, Iowa. Dr. J. C. Wilsey, Burbington, Iowa.

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Mrs. E. M. Wolcott. Address Danby, Vt.
Mrs. Hattie E. Wilson, (colored). Address 70 Tremont
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Gliman R. Washburn, Woodstock, Vt.
Dr. R. G. Wells, Rochester, N. Y.
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A. B. Whiting, Albion, Mich.
Mrs. Elvirah Wheelock, Janesville, Wis.
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Miss L. T. Whittier, 402 Sycamore st., Milwaukee, Wis.
Zerah O. Whipple. Address Mystic, Conn.
Mrs. S. A. Willis, Lawrence, Mass., P. 9, box 473.
Mrs. Mary E. Withee, 182 Elm street, Newark, N. J.
A. C. Woodruff, Battle Creek, Mich.
Miss H. Maria Worthing, Oswego, III.
S. H. Wortman, Buffalo, N. Y., box, 1454.
Mrs. Juliette Yeaw, address Northboro, Mass.
Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory,
Mrs. Fannie T. Young.
Address care of Capt. W. A. Whiting, Hampshipe, III.
E. S. Wheeler Address care of Banner of Light, Boston,
M. S. Greenleaf, Lowell, Mass.

I.ss.
N. S. Greenleaf, Lowell, Mass.
N. S. Greenleaf, Lowell, Mass.
M. Laura De Force Gordon, San Francisco. Cal.
W. A. D. Hume. Address West Side P. O., Cleveland, O.
Lyman C. Howe, inspirational speaker, Laona, N. Y.
James Trask, Kenduskong, Me.

NOTICE OF MEETINGS.

Milan, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock a.m. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock.
M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Monmouth, Ill.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and riends of Progress meet every Sunday for conference, at Friends of Progress mee Long's Hall, at 2½ p. m. ROCKFORD, ILL .- The First Society of Spiritualists meet and

have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian,
Bosron.—The First Spiritualist Association hold regular
meetings at Mercantile Hall, Summer street, every Sunday
evening, at 9½ o'clock. Samuel F. Towle, President; Daniel
N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 10½ a. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh,
Assistant Secretary, 14 Bromfield street.
MUSIC HALL.—Lecture every Sunday afternoon at 2½
o'clock. A half hour concert on the Great Organ, by Prof.
Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 1034 a. m.. 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall, No. 5 Mayerick square, every Sunday, at 3 and 7½ F.M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S.

101/4 A. M. John Jenkins, Guardian. SOUTH BOSTON.—Spiritual Conference meeting at 10 A. M. Lecture at 2½ P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 26 Elm street, every Sunday at 2½ and 7½ p. m. Children's Lyceum meets at 10½ A. m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Gunrdian.

meets at 10% A. M. A. H. Richardson,
J. Mayo, Guardian.
The Children's Progressive Lyceum meets every Sunday at
10% A. M., in the Machinists' and Blacksmiths' Hall, corner of
City Hall and Chelsea street, Charlestown. Dr. C. C. York
Conductor; Mrs. L. A. York, Guardian. Social Levee every
Wednesday evening for the benefit of the Lyceum.

Chelera.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commenning at 3 and 7½ p. m. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ a. m. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Workerster Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns,

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressiv Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 p. m. J. S. Dow, Conductor.

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at $10\frac{1}{2}$ and 3 o'clock. BANGOR, ME .- Spiritualists hold meetings in Pioneer Chapel

every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. HOULTON, ME. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

ovenings.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

Beats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

Guardian.

Brooklyn, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtlə avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 7½ o'clock, in McCartic's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND. ORIG.—The First Society of Spiritualists meet

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a. m. and 7 p. m. Lyceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at $10\frac{1}{2}$ a. m. and $7\frac{1}{2}$ p. m. Children's Lyceum meets at $2\frac{1}{2}$ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

speakers, upon the Science of Spiritual Philosophy.

Newark, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

and Mrs. Tanner, Assistant Guardians.

Beloit, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p. m.; Lyceum 3 p. m. Charles Za. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O —Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

Chicago, I.L.—The First Society of Spiritualists of Chicago neet at Crosby's Music Hall, on every Sunday evening. Children's Progressive Lyceum meets at 2 p. m., and the Conference at 1 p. m. All well attended.

The Second Society of Spiritualists meets every Sunday afternoon in Ulich's Hall, at 3 o'clock p. m., 37 North Clark street. Judge Posten, President.

Springfield, Ill.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Concert Hall. Children's Progressive Lyceum every Sunday afternoon at 2 o'clock. Mr. B. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hal. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding 2 of Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lyccum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary. Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening at 2½ and 7 o'clock. Lyceum session at 10½ A.M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

ing Secretary.

Bringeport, Conn.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

Lotus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hulbert, D. Woolcott, A. Sillitson, E. Stockwell, V. Stockwell, E. Hulburt and R. Hulburt. DETROIT, MICH.—The Detroit Society of Spiritualists, and Friends of Progress, meet at 180 Woodward avenue, Good Templar's Hall. Lectures at 10½ A.M., and 7½ P.M. A.Day, President; C. C. Randall, Corresponding Secretary. Lyceum at 2 o'clock P. M.; M. J. Mathews, Conductor; Mrs. R. L. Doty, Guardian.

LIST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentione in the following list of prices for postage, will meet with prompt attention.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary. ecretary. Carthage, Mo.—The Spiritualists of Carthage, Jasper Co., La hold meetings every Sunday evening. C. C. Colby, Cor-Mo., hold meetings every Sunday evening. Corresponding Secretary; A. W. Pickering, Clerk. Williamsburg, N. Y.—The Spiritualist Society hold meet-ge every Wednesday evening, at Continental Hall, Fourth reet, supported by the voluntary contributions of members of friends.

and friends.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman. Conductor; Miss G. A. Brewster, Guardian Rochester, N. IV.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a.m. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Quincy Mass.—Meetings at 2½ and 7 o'clock P. M. Progressive Lyceum meets at 1½ P. M.

FOXBORO', MASS — Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. m. Cambridgeport, Mass.—The Spiritualists hold meetings overy Sunday in Williams Hall, at 3 and 7 p. m. Speaker

FUINAM, CONN.—Meetings are held at Central Hall every Sudday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon. Morrissania, N. Y.—First Society of Progressive Spiritualist—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

Dover And Foxcroft, Me.—The Children's Progressive Lyeum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Gurdian, A conference is held at ½ p. m.

Gurdian, A conference is held at 1, 2, p. m.

Washington, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday, at 11 a. m. and 7 p. m. Speakers engaged:—J. M. Peebles during January; Mrs. Nellie J. T. Brighham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wähelm during April. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

Taox, N. Y.—Progressive Spirifualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keth, Conductor; Mrs. Louisa Keith Guardian.

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CHICAGO, JULY 18, 1868.

VOL. IV.-NO.17.

For The Religio-Philosophical Journal. ODE TO THE LIGHT.

BY SAMUEL UNDERHILL, M. D. Whatever of truth we attain, Whatever brings it in sight, If you wish to give it a name Let the synonym always be light.

Truth itself throws forth its beams, Other problems to render more bright Then why not call its bright gleams By the beautiful synonym, light.

In the face of the lover of truth, Behold what a glow of delight, Old age takes a glimmer of youth

The acids and angles of life Truth sweetens and smooths by its might, Is stills the strong ferment of strife Let us call it a glorious light.

WHAT IS GOD?

You ask me what is God, and I Am nowise puzzled to reply; For I though but a finite creature, Can tell what's God, and what is nature. Whatever can be seen, or felt; Whatever can be heard or smelt; Whatever can be tasted, and All that the mind can understand; All that the judgement can receive, All that the reason can believe, All o'er that fancy ever trod, Is Nature; all the rest is God.

CHARITY.

When constant Faith and holy Hope shall die, One lost in certainty, and one in joy, Then thou, more happy power, fair Charity, Triumphant sister, greatest of the three, Thy office and thy nature still the sam Lasting thy lamp and unconsumed thy flame, Shall stand before the host of heaven confest, Forever blessing and forever blest.

PRIOR.

For the Religio-Philosophical Journal The Dial-From Frank's Journal. BY F. H. SMITH.

[Continued from our last.]

One of the most ingenious attempts at deception was the following. I saw from the movement of the dial that it was not by one familiar with the use of it. I told him not to fear, that I would refuse no spirit who came truthfully. He then gave :

"Charles Olney. I thank you, dear sir, I did not exp ct so kind a reception. You have been a long time under the control of dark spirits, but it was all with the consent of your friends. Benjamin Peters came and asked me to help him, and said your bright friends had promised not to interfere if we would developed you. There were three of us to keep watch over you besides him; his brother Samuel, John Barns and myself. You have no idea how distressed your friends were to see you so very unhappy, you are now nearly developed and soon we shall not be wanted any more. Do not tell Mr. Peters of this."

Just then my hand was shaken violently and Mr. Peters announced himself.

"I see you have been conversing with one of my friends. It was thought best that you should not be advised of what is going on, but as you have been told something of it, I may as well give you a full account.

"When first you were developed for a medium you had conversation with your friends which gave you infinite satisfaction. They soon discovered that you could be developed for various purposes, but bright spirits have not the power to perform this work as we can. Your grandfather therefore came and requested me to assist. I promised to do so provided you were given up entirely into my hands; he consented, and then I began a course that you know all about. What you have suffered was all necessary far your development. Your friends witnessed it but could not interfere because of the promise they had made. You could not conceive that your friends would have anything to do with imposture; but it was the imposition which kept up the interest and brought you so frequently to the dial.

We have been constantly at work, you are sensible that we have been at your side night and day without intermission. This was necessary not only to keep off intruders but to enable us to carry out the work.

We are now about to close operations. But little more is requisite to constitute you a most excellent medium, not only for impression but many other things. You can receive impressions from bright spirits as readily as from dark ones. You could soon be made to speak; and for physical manifestations, you have no superior,

You are now acquainted with the mystery that has attended you so long, after we are gone you and your friends can have intercourse as you

My Journal says: "The foregoing is possible, even plausible, but I have known so much falsehood and deception that I can believe nothing. It may be only another imposture, 1867. And so it has proved to be."

Our conversations were often interesting, he never interrupted me while engaged, but the moment I laid aside a book or pen, the usual signal would be given, thus it came while reading the following passage in the Banner:

"Remember sir, do you know what that is? Did you ever get acquainted with it? Did you ever turn some poor devil away from your door who wanted bread? If you do, you know what it is to feel remorse. That's the kind of suffering sir, that's the kind I have had."

The dial gave:

"Remorse, remorse, I have suffered more horrors from remorse than you or any mortal can conceive of. Talk of fire, material fire! it is but the vapor of smoke compared to the heated furnace, to what undeveloped spirits endure. Gladly would we make the exchange. Could you but see the tortured souls, wandering in darkness, grieving over past follies, as memory brings up every act of sin, could you but see them writhing in anguish, finding no relief turn which way they may, you would then behold a picture which has met no mortal gaze, and as I said before, of which no mortal mind can conceive.

Take for instance, one reared in the lap of luxury; wealth lavishly supplied, who puts no curb upon his passions, but gratifies them at whatever cost to himself or the happiness of others. Disease brought on by his reckless course, does its work at last, and he rushes here. Soon he gravitates to his proper sphere, and finds himself surrounded by yelling, hissing fiends, who clutch him in their embrace, and claim him for their own. Bewildered at first, he cannot realize his condition; but at length breaks in upon him, and he finds himself a lost, ruined, damned soul Despair seizes him, and he wanders about like such as I at first described.

Did you ever think how I shall look when first you cast your eyes upon me in the Spirit World?"

"Perhaps not, but your appearance would depend upon what should then be your condition. If on the same low plane that you now are; the man who continued a system of falsehood and deception for so long a time, giving so much sorrow to one who never injured you, but was all the while striving for your good; you d care very little about looks or what others might think; but if my teachings shall not have been in vain, and I find you advanced in the path of progression, you will read in my countenance the joy which that affords, and know that all the past is forgiven and forgotten."

" May God bless your efforts my dear friend. Here have I been for more than three years striving to make you miserable, by depriving you of the greatest happiness this world can give, and and yet during all that time you have never given me an angry word or cherished one unkind thought. Feel secure, for the future-I can continue no longer my deceptions-your best friend is not a firmer one than I shall be."

In looking over my journal I find some pass-

ages worth copying. "You are an extraordinary man, now in your seventieth year, not a gray hair, as active and energetic as a man of thirty. Without an accident you may expect to live many years. While in health you can be of much good to others; how much you will not know till you come here, and learn from them that you were the means of their conversion, some on earth some in the dark regions of spirit-life. I see that the thought of death gives you no concern. Why is this? Death the King of Terrors! Death the grim tyrant that brings desolation to many households will be to you a welcome messenger. I ask againwhy is this? Is it because you know that death bears only a message of peace, and will usher you into the presence of those you love, and who stand ready to welcome you. Spirits can read the fate of all with whom they come in rapport. Your arrival here will be attended by bands of spirits, waiting to bear you to the bower long since prepared. You will in all probability live to an advanced age, and then pass away like an expiring candle. You are failing now in memory, and thus gradually will your faculties

An Irishman was speaking of the excellence of a telescope. "Do you see that wee speck on the edge of the hill yonder?-That now, is my old pig, though hardly to be seen; but when I look at him with my glass, it brings him so near that I can plainly hear him grunt.

Smart Irishman.

For The Religio-Philosophical Journal. The Sunday Question -- No. 7.

> BY C. B. P. [Continued from last week.]

Saturn or Remplan being the ancient star of your God, and son of the seventh day, Sabboath Sabbeth could be his house or tabernacle of rest as arranged in the sight of all Isreal and the Sun Isreal like Tsaba having the meaning of the starry or heavenly host. To "remember the Sabbath day and keep it holy" shows it to have been the consecrated or holiday the olden septenan divisions as fixed upon the time tables of the old astrologers when Saturn had the Sabbath in his holy keeping, the ancient Sab, though readily fiting the Mosaic work was not a new creation or God newly made up. Most parties of the Sabbath controversy have confounded the primitive Mosaic Sabbath with the Rabbinical and Pharisaical Sabbath of latter date. We are now also accustomed to distinguish between a public holiday and a holy day; but the distinction is of modern date.

The original seventh day was to be a rest day on which to make merry before the Lord. There is not a word of reference in the Pentateuch to any forms of Sabbath worship corresponding with our own, nor to a continuous attendance at the Tabernacle throughout the day, as a Sab bath duty. In common with the Eastern nations the Jews obsesve the morning festivals at the autumnal equinox, which with them was held on the tenth day of the seventh month. This day was to be a Sabbath on which they were "to afflict their souls" and offer sacrifices of a pnement; the only instance of the word Sabbath being connected with sorrow, and it was to be a tenth

not a seventh day, that was to be observed." This Sabbath of affliction was at that season of the year when the God of heaven was about to be shorn of his "seven locks," and to descend into the earth or into hell. In other parables of the allegory of mythology, he would guard in the prison house of the Philistines, an old myth of the gods as cogged to the wheels within wheels. In the earth at Christmas, like Jonah in the whales belly, he would be vomited on dry land in time to preach to the mariners. In this resurrection of the Son of God, he could be at the Passover or Easter festival at the vernal equinox. Not knowing the order of the heavens or the mysteries behind the vail, the simpletons stood gazing up into heaven expecting a veritable return of a resurrected flesh and blood which cannot inherit its kingdom. Verily the letter does kill unless read to the scale and order of the ancient

The high degrees of Freemasonry take cognisence of the resurrection and the life as in all ancient religious "oliver's landmarks signs and symbols" and history of initiations show in what way the ancient Word was made flesh.

The seven days feasts of Tabernacles, the vintige festival of the Jews were of the kind of "the yet more ancient Bachanalian festivals before they became corrupted into drunken orgies, and was one of "rejoicing" in a similar sense of the Greeks and the same as the festivals celebrated by the Egyptians in honor of Isis.

Thus, in the Bible we read. "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine or for strong drink, or for whatsoever thy soul desireth, and thou shalt eat there before the Lord thy God, and thou shalt rejoice thou and thine household"

The Biblical festival was the good time among the Jews, nor was the same less pleasant to the Lord than the oxen and fatlings, and wine and strong drink. The man after God's own heart danced before the Lord with all his might, to an oriental kind of fiddling, and got himself honor among the handmaids when the short skirted ephod uncovered the oracle of God. No wonder "the Virgin rejoicd in the dance" when the favorite of God and the darling of the songs of Israel tripped the light fantastic toe.

The severity of of the punishment assigned to Sabbath breaking remains to be noticed. It was a capital offence :

"Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the Sabbath day."

We may again remark here the civil character of the institution, in the fact that the offence to be thus expiated was not that of neglecting any Sabbath duty in the modern sense of the term, but simply of working, and the penalty of death corresponds with the extreme measures which have formed a characteristic feature of most trade combinations; those who are familiar with the history of the working classes of the United Kingdom are aware, that within the last fifty years numerous instances have occurred,

happily now becoming more and more rare, of laborers and mechanics having been beaten, maimed and even openly shot by their fellow operatives for the offence of refusing to strike work at the bidding of a trade's union. We may, therefore, readily believe that in an age when sanguinary punishments were common, tha first violation of a labor rule, arise in the excitement of the moment, thought unworthy to live, and that life was really taken under the circumstances assailed by the emancipated slaves of Egypt. The precedeut was not very extensively followed, but in later times, when the offence of Sabbath breaking had become common, the perhaps traditional fact, that a man had once been stoned to death for no greater crime than picking up chips, was naturally refered to by the zealous as a warning, and as credited to a divine com-

That the Hebrew Sabbath was instituted on some such wise as this and made holy by the time tables as sacred to God may be seen in the parallel of Freemasonry when, in the early time it was the religion of labor and hedged about with oaths of iniation. The immediate neighbors of the Hebrews, as early as the Pentateuch al time, the Dionysian or Phonician architects had a religion of labor in the batic order of Biblical Freemasonry. Much of the Bible is in the Maronic language, with a key discoverable for reading the same, however much the letter may

Gere Hitchcock's "Christ the Spirit" affords some glimpses in this direction, also the works of Oliver and Mackey show from the root of the matter whereunto the word may grow. The Mosaic Sabbath was a festival of labor, a civil institutiov ratified by religion, the Sabbath observed at the Christian era, had lost its original civil character, and become an institution of the synagogue, one found upon an earnest but blind faith in the virtue of forms and the authority of the Hebrew traditions. The Essues who were one with the Christian system had persuaded the old secrets in the Lodge of their mysteries or wisdom of God from which the New Testament was an outgrowth with the name of Jesus, Savior, or Christ, as the central truth of the highest wisdom, towering above his order in highest spiritual insight, Jesus scouted the Sabbath as a day of exclusive severity, the Essues may have been strict observers of the day, but they knew the manner of the ancient God of the land, of his Son in heaven and his physiology on earth, they worshipped the Son at his issuing as the symbol of the Most High. The Apocalypse being the first book instead of the last, as per athanase coqueral, we have the angel in the Sun with the golden girdle of the Zodiac about his paps, and equal to the breast plates of Urim and Thummin as a means of opening the book sealed with seven seals, goldsealed the heavens as written with the finger of God according to the howscope of his brethren the prophets, and denounced the innovators or new interpreters as liars of the Synagogue of Satan, which say they are Jews, and are not but do lie." John was determined to hold part of the form of sound doctrine, to the old landmarks or "paved work of a sapphire stone, as it were the body of heaven in clearings," where the Sun in Aries or the Lamb, was in the midst of the throne.

(To be Continued.)

For the Religio-Philosophical Journal. "Something Rotten in Denmark."-Have We Not a Denmark Among Us?

BY G. W. KIRBY, M. D. The above quotation from Shakespeare's celebrated tragedy of Hamlet, brings to my mind the truthful application regarding the present corrupt and dissipated state of society. Where the dullest intellect cannot fail to notice the deplorable condition of our moral government. Then how much more serious must it seem to that mind which investigates a subject of such vital importance. That mind or soul who deeply and sincerely sympathises with his fellow man produces in it a train of melancholy reflections. only to be eradicated by the expression of words consoling and alleviating the distresses of poor suffering humanity.

I trust that no one who reads this chapter will turn away from the scene it presents, with even the slightest degree of contempt or selfish bigotry, simply because your own interest, and the interest you should take in the great cause of truth, requires your co-operation with the utmost zeal and energy, in behalf of the re-establishment of society, upon a firmer and better foundation than that in which it at present rests.

Should we take ever so limited a view within the limits of our observation, we shall not fail to

'something is not only rotten in Denmark," but in all other places as well. We are told to behold how corrupt is man;" but I say unto you how corrupt is the present intellectual state of society. What has produced this deplorable change in our moral government, which threatens, sooner or later, to overwhelm the different nations in war, devastation and ruin! Transforming our beautiful earth into a theatre of death, and the annihilation of all the best works of man, causing the whole universe to quake from centre to circumference. I ask you, does it not appear reasonable to conjecture the above state of affairs with a continuation of the present deranged policy of religious and political jealousies and sentiments, as expressed and fostered under the various modes of disguises, by those having in their own hands the power to control the political and religious faiths of the people, who are susceptible of easy duplicity?

Does it not appear consistent with every reasonable, thinking man, that for the ultimate good of the human family, that a radical change must soon take place in the moral government of society whereby this inherent corruption, and growing dissipation, and bigoted mockery of the divine laws shall be obliterated from the souls of all men? We have already received quite sufficient proofs to warrent such a prediction, not only founded upon the histories of the past, but from daily examples as well. These may be justly considered as the prelude of a coming new era. And the "shadows are already being cast before the coming events."

Are not these truths self-evident? What has brought on this contagious and direful disease? Who shall offer a remedy? Has not the ministry signally failed with all the former modes of religious preachings, to remedy the growing evils? Have the prayers and faith of pious votaries accomplished anything beside enmity and contempt for their pains? Has war, with its devastating influences, subsided any more on account of their professed religions? But this is not the worst, for crime and immorality appear to be on the increase, which I think none will deny. Why should this be?

The dear-bought experience of over eighteen hundred years has proved, beyond all doubt, the great necessity of a new establishment of morals at least, since the religions of the past and present christian modes have resulted in naught but a dead failure. It is high time that we establish some new code of good morals, equally as good to live by, as the old, exploded theological one has instructed us was only sufficient to die by Admitting that experimental (or rather doubtful) religion is an index to eternal bliss in a future state, we could with propriety enhance its value by the addition of philosophical morals. It could do no harm; and should we find it compatible with our better judgment, it might prove to be the only prudent manner to pave our way to that more glorious summer land, amid the angelic realms of bliss, far beyond the toils of this mundane sphere.

Let us have a free religion, one too, that is

harmonious and in keeping with common sense. By so doing, we divest ourselves of the proper intelligence of rational mortal beings, a faculty conferred upon each individual, whereby he is to be eternally benefitted, without our soul's interests being placed in the hands of a few petty priests and demagogues, who claim that God's opinions must come through them only. Who likewise instruct us that to be wise is dangerous. Hence it is by the promulgation of such absurd and lying doctrines as this, that they reap a golden harvest from the coffers of the poor and credulous masses of easy duplicity. From such glowing vices and ignorant dogmas as these, our beautiful land of liberty has been reduced to the corruption of a "Denmark." Consequently, our predictions must irrevocably be consummated if these undercurrents of vice be permitted to continue on the ascending grade. It is high time that some course be taken to repel its progress. We should seriously investigate the primeval cause, and root out the evils that so torment us, instead of pandering for its propagation and support. Even now the masses are already beginning to feel alarmed, and to inquire into the causes which trouble them. Hence it is, there must be a cause, and that cause justly grounded; else such effects could not have followed. But who dare assume to make known the cause? If I give you the "diagnosis" of the disease, will you then accept or reject my remedies? I pause for the reply.

Honor, truth, justice, and all other virtues seem to be numbered among the things of the past-sometimes spoken lightly of, or alluded to as only a dream. There, are however, but few notice the perfect adaptation of our tex', that | instances where virtues have not become entirely

extinct or hidden among the debris of selfish immorality, or shine but dimly through the portals of sin and unholy bigotry. Can not or shall not those latent beauties again shine forth with renewed vigor and light, to warm the world with pure and holy motives, and a strong desire to know truth instead of fiction? Hence, I could do no greater justice to my fellow man than to encourage self-reasoning and investigation. And from such a course he could scarcely fail to endorse the principles of a harmonial philosophy, where the bonds of love, peace and unanimity, might be made stronger and better, upon a basis of truthful revelation, emanating only from divine law, and placed within the reach and comprehension of all, where we may at least enjoy life, liberty, equality and justice, and not be contaminated with the wicked and selfish prerogatives of priests and rulers. My objebt is not to dethrone reason, virtue, or true morality; but to pull down the preponderate fabrications of ignorance and modern superstitious idolatry; and to establish in its stead, a free religion upon the free rights of the people. A right which we know at present is not admitted a religion-not for the elect few, but for all the human race.

Religio-Philosophical Journal

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Premium lists and Prospectus on fourth page. 8. S. JONES,....

All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword." A PLEA FOR SPIRIT MEDIA AND ALL

MANKIND.

That " in God we live, move and have our being" is a fact too apparent for Greek or Jew, christian or Pagan, Spiritualist or Infidel, to deny, And that spirits return or hover around their earthly kindred and affinities, by virtue of the power of God, is a fact, that no Spiritualist can successfully controvert, however averse he or she may be to admitting such an incontrovertible truth. And that many who are not conscious of being mediums, are continually made to act unconsciously from spirit control, is also a well established fact in our mind. And that there is a power behind, within, deeper, wider, broader and higher, which compasses both mortals and angels -which may be styled the main-spring to every thought and deed, we also believe to be equally true. No belief short of this can inculcate charity. For just so long as we believe men and women free moral agents, (a term which contradicts itself however,) just so long must we retain the spirit of blame.

And so long as we are obscessed by the spirit of blame, we cannot possess the greatest gift from God, charity. And we are pained and grieved to find that many, very many Spiritualists, as well as Christians, possess not this "Pearl of great price." Spirits have truly said, that Spiritualists, greatest want was charity.

And to come directly to our question, we believe that no class of beings on this planet, require a greater exercise of this godly gift than Spirit Media. And we confess to a slight degree of mental perturbation at observing the following in our worthy cotemporary, the Banner of LIGHT of a late date:

"Fay still sticks to his reliability as a medium. He last turned up in Westfield, in this State, as we learn by a letter just received from there, dated 13th, inst. We print the concluding portion:

"I hesitatingly invited a few friends to be present at an evening's sitting in my parlors. I now boldly and unbesitatingly affirm that the evidence received is sufficient to warrant me in saying that I, together with each person who was present with whom I have conversed, believe him to be a heartless deceiver

Yours for truth and no imposition, JAMES NOBLE JR."

But we have not offered this extract for the purpose of falling into the same ditch that we fain would guide others safely over, and therefore have no words of blame to offer to our cotemporary or its correspondent, Mr. Noble. But we wish to improve the occasion by calling attention to the fact, that the greater the medium, so to speak, the more he or she will be misrepresented, and abused. This is a fact which has not escaped the observing Spiritualist, who has made him or herself acquainted with ancient and modern Spiritualism. Nor have we began this article for the purpose of vindicating the character of Fay or any other person; but to speak of great and undving principles. Mr. Fav may be dishonest. or he may not be. That is not the question which Spiritualists should make paramount. The question is or should be, is he a medium? That we know him to be, just as well as we know Spiritunlism to be an incontrovertible fact; and thousands will testify to the same.

The fact of an immortal existence beyond the grave, we hold to be of too great moment to waste a single evidence upon. Hence if Mr. Fay Church, Ellis, Eddy, all of whom have been blamed and placed under the ban of dishonesty, or any one, yea if even an animal can give us a ray of light upon this most desirable subject, in God's name, and for God's sake let the world have it, though the Media be considered ever so base, vile or dishonest. For it is the wisdom of God to bring good out of evil; and it has been said that he chooses the foolish things of this world, with which to confound the wise. Many Spiritualists know that animals, birds and fishes and, even poisonous reptiles are susceptible to spirit influence and can be controlled to act under that influence. And we have an instance which we copy from a Charleston, (S. C.) paper, which so serves our purpose that we offer it without any further appology:

"A friend informs us of the following singular circumstance, which occurred to him on Saturday night last. He repaired to his farm, some distance from the city, for the purpose of passing the night. About ten o'clock he retired to bed; before doing so, he put some wood on the fire, it being rather cool. Some ten minutes after retiring, a bird (supposed to be a Whip-poo-will) began to sing. The utterances of the bird will) began to sing. The utterances of the birscemed to say: "You've set your house on fire!" which was repeated quickly. Our friend says he listened to the bird attentively for some moments, then thinking it might be a warning, as the fire was burning briskly, he concluded to up and see if the chimney was on fire. To his stonishment, when he went out he saw sparks falling in the yard, and upon further examination found that the house had really ignited from the falling sparks. He immediately roused the freedmen, and happily extinguished the fire without

The friend who relates this singular circumstance positively avers that he would not have got up had it not been for the timely warning of the bird, as he did not feel the least apprehension of fire or any other danger when he re-

Therefore may we not ask that if dumb beasts can be used as mediums, why may not intelligent beings, though condemned by their fellow men as dishonest, also be use I to give evidence that mortals are surrounded by a spirit world in which is the glorious and precious gift of immortal life? Truly Spiritualists need wisdom as well as charity. Some people will not eat potatoes because they grow in the ground, and some persons are just as foolish about receiving messages from their spirit friends.

When a medium comes among them, they will first inquire to ascertain if his or her moral char acter is good enough for their spirit friends to communicate through. And if the medium is not declared "respectable" ten chances to one if they will allow their dear departed ones to give them a communication at all. Oh fie upon such outright Phariseeism. But we write not to condemn, but ever wish to feel charitable towards even the uncharitable. But we offer this pen picture, that our readers may "look upon that and then turn and look upon this." We have appealed for charity for mediums, more especially, knowing that when mankind have charity for them they will also have charity for all. Then dear readers let us cultivate that rare exotic charityyet more and more in the gardens of our souls, that even we may thereby be blessed. This alone is a good and sufficient reason.

REMARKABLE FULFILLMENT OF A PROPHECY.

The New Orleans Weekly Times, reports the following prophecy.

"During the winter of 1859, Rev. Dr. Baldwin delivered a lecture in this city in which he predicted that the great battle of Armagedden would begin some time during the year 1861; that its theatre would be the whole south particularly the valley of the Mississippi, that would last from three to four years, and fill the land with desolation. Certainly in this instance land with desolation. Certainly in the things foretold by Dr. Baldwin came to pass the things foretold by Dr. Baldwin came to pass eference to what may be regarded as his last prophecy we have nothing to say. The reader must draw his own inference from these facts and the anomalous condition of the country."

If the late unprecedented rebellion can by any argument be construed to represent the great battle of Armagedden, the prophecy may be considered as being literally fulfilled; which however we very much doubt. But that the sensitive brain of Dr. Baldwin felt the impending shock, as hundreds of mediumistic minds did we have not a doubt; but the "Armagedden" part we opine is simply the Doctor's connection of a fact with his educational ideas of what is usually termed "sacred history." A strange commingling of facts with fancy-truth with superstition

The other prophecy refered to, and which was copied into the Times, from the Columbia Herald, is also fulfilled, it appears, so far as the death of the reverend gentleman is concerned, and as to the war we trust we are already in it. -a mental war-a war of ideas and of principles which may result as predicted. But that there will be a carnal war-a war of bloodshed, we still insist is very doubtful indeed. But let all read and think for themselves. The following is the second prophecy.

"Something near two years ago the late Rev. Dr. Baldwin preached at Mount Nebo church, in this county, and many of our readers will recollect the emphasis and confidence with which he predicted that there would break out in the year 1868 a war in the north between the political parties of that section; that it would be very fierce and comparatively short; that the constitutional party would triumph, and the original constitution would be re-established and permanent peace restored to the country. war the south was to take no part. And it will not be forgotten with what solemn earnest ness the preacher continued: "Brothren, there are many of you here who will be living to see these things come to pass. I shall not see the things that I have foretold. when you see these things come to pass, you may recall to mind what I have this day said." The speaker is what I have this day said." The speaker is dead, and it does seem as if the war is at hand."

ANIVERSARY CELEBRATIO IN ROCH-ESTER, NEW YORK.

The spiritualists of Rochester, celebrated the twentieth aniversary of Modern Spiritualism, in a highly becoming and appropriate manner. Among the most interesting part of the exercises of the day was the history of the early excitement in regard to the Rochester rappings, given by Isaac and Amy Post. The following remarkable test which Mr. Post related, which occurred in the early days of the rappings, will be relished by our readers.

"At a social gathering of a few friends one evening, Margaretta Fox and her sister Leah being present, called me from another part of the room, telling me that my name had been spelled by the usual method—calling the alphabet. I went to them to see what they wished. It was this: "We want you to invite seventeen persons to come here next Friday evening to hear the rappings." I asked if they would give the names they readily spelled out the names of the entire number; they were nearly all gentlemen, and persons with whom I was not acquainted. I then inquired in what way they should be invited. Reply: "Through the post-office." I asked if they would give the form of invitation. They gave it as follows: "You are invited by the spirits to meet at the house of Isaac and Amy Post, next Friday evening, to hear the

The invitations were sent, as red sixteen of the number came. At quested, and sixteen of the number came. this meeting the spirits announced their object to be that of going before the public, and wished us to meet at several other places, with in creased numbers. This was done to give confidence that they could rap loud enough to be heard all over Corinthian Hall.'

SOPHIA GANTZ,

The "Baby Woman" is now on exhibition at Music Hall, Crosby's Opera House.

The above named and so called child, now less than three years of age is a prodigy worthy of deep thought careful observation and reflection.

Zera Colburn and Mr. Safford in their childhood days were marvelously developed in mathematics. They would almost instantaneously and intuitively solve a mathematical problem. With them it was a spontaneous gushing out, so to speak, of the God principle within, through the organs of numbers-similiar is the case of Blind Tom in music.

This little child is fully developed physically as a woman. Her mental faculties are becoming rapidly developed to that of young persons in their teens.

She is beautiful indeed, enjoys perfect health. We extract the following from a little pamphlet published by Dr. O. H. Hall who accompanies her parents and manages the exhibitions.

"Sophia Gantz the subject of this sketch, is the wonder of the age. But little more than two-and a half years old, and preserving in her features the tender evidences of infancy, she has become, from some mysterious and unexplained cause, fully matured and developed in all that pertains to a regular abnormal and stage of womanhood. This wonderful develop ment of precocious pubescence was first observ ed before she was quite two years old, and from that time the transition was rapid and remark able until she became in every respect so far as those functions are concerned, a perfect woman, retaining meanwhile all the instincts and innocence of her baby youth. She combines a trinity of attributes in one lovely little form—the infant, the girl, the woman. She has all the bloom of perfect health, and is the impersonation of an extravagant vision of loveliness and beauty Her skin is fair and smooth, her eyes black and remarkable for womanly tenderness, expression and brilliance; her hair is black, also and falls in a profusion of glossy ringlets over a neck and shoulders which might excite the envy of a Hebe; her features are harmonious and engaging, and an expression of childlike innocence

rests upon her face. Her height is thirty-eight inches, she weighs thirty-eight pounds, measures twenty-three and-a half inches around the hips, and ten and a half inches from the anterior superior spinous proces of one ilium to that of its fellow. The mamæ are as well developed as is ordinarily found in healthy females at sixteen years of age, and are as perfect in formation, size and anatomical symmetry as in the famous model of statuary known as Powers' Greek Slave, while in other respects the womanly functions of her nature are equally developed. The phenomenon of catamenia first occurred in July, 1867, and has since continued at usual and regular intervals. The inferior extremities are rather short, and incline outwardly and present the appearance of being separated more than is common to children of her age. This is doubtless due to her strange, rapid development, and the weight of her body. Aside from this slight, and not unusual formation, her form is perfectly symmetrical. In the examinations made of her by various eminent physicians anatomists and physiologists, there is but one verdict, and that is she possesses all the phenomena of a fully matured woman."

"DAWN.",

A writer in a secular paper refering to this interesting romance, offers some remarks, from which we extract the following, presuming that the reader will at least be entertained if not profited by the perusal:

"Both husbands and wives are too exacting in their company of each other. We need other magnetisms than those with which we continually come in contact, in order to bring out our full natures, and develop all our powers. We want brothers and friends, as well as husbands; sisters and friends, as well as wives. We need more social life, and less jealousies; more unre-strainedness in society, and less infidelities (which would follow); more uprising toward the Divine, and less groveling to the animal. If a married gentleman addresses a married lady cordially, and they seem to enjoy each other's conversation and society, there are little (and may be not very little) bickerings and jealousies on both sides. If the parties are unmarried, why, o course, they must be courting, and Madame Rumor's tongue is wagging as fast as ever it can. The fact of the possibility of a friendship, a Platonic love between the sexes is wholly by the mass, and yet there are many of the purest of these in our midst, unavowed, and unknown even to the parties concerned. As sex-es, we have feared to trust each other as much as we ought, and this condition is caused by our false education concerning these things.

Let us educate the rising generation to see other ends in life than that of marriage, though that is just and desirable, when true; that there are other loves in life than the conjugal, and just as honest and earnest. Let us learn to have more confidence in our husbands and our wives, our brothers and our sisters, and believe it possi-ble for them to be actuated by high and holy motives in seeking at times other than our exclu-sive society, if it is that of high-minded men and women; and not conclude that total deprayity is the law, and ourselves the mere exception

Dawn is for sale at this Office. Price \$ 2.00, postage twenty four cents. Address John C. Bundy, P. O. Drawer 6023.

IT IS NO DOUBT TOO TRUE.

As an evidence of the wickedness in high places, covered up by the glitter of wealth; we select the following:

John Morsissey, of New York, representative in Congress, is put upon the rolls as a banker, not faro banker, just simply banker. Being asked why he chose that title instead of gambler or pugilist, by either of which he is better known, he replied that he was no coward; that he had always been a gambler and always would be one; that he had also been a prize fighter; that he had been in the lowest brothels in the country; that he had been the companion of thieves and eyprians-but that he was never in quite so bad company as when he went into Wall street among the bankers and brokers. He said there was less honesty and more trickery and thieving in Wall street than among his for-mer associates, and he did not want the world to misunderstand him. He wanted to be taken at his worst, and had therefore chosen the des-

However much we may deprecate the conduct of Morrissey, we can not avoid mentioning the

him on the role of moral heroes, as his past course has upon that of the pugilistic. We wish we could hope that both parties could be induced to reflect and begin the work of reformation. Morrissey should remember that the palliation for his guilt.

STRANGE PREMONITION.

The Auburn Advertiser relates the following: "Deputy Sheriff G. L. Mead, of this city, was busily engaged in superintending the shipment of the Stevenson Harvester Grinder on board the Morning Star, at Cleveland, on the evening that she proceeded on her fatal journey. He had secured tickets for himself, fully intending to proceed in the steamer to Detroit on that occasion. He writes his brother that just before the steamer sailed an irrestable impulse sized him to go ashore and postpone his trip. His business was at Detroit; he had none in Cleveland, yet an unseen but strongly felt impulse controled him, and as the gang plank was being hauled in he walked ashore and proceeded(why he knew not) to the hotel, remaining over night, and thus probably saving his life

HARTZ THE CELEBRATED MAGICIAN,

This distinguished illusionist has been giving his wonderful entertainments, for two weeks past at Crosby's Music Hall to large and delighted audiences. His performances eclipse any which it has heretofore been our privilege to witness in the way of Magic or Necromancy. Among the many truly wonderful illusions which he practices, most prominently may be mentioned a human head floating in the air; the instantaneous growth of flowers and the "Basket trick" which is claimed to be the most thrilling feat on record. The celebrated "hat trick," is alone worth the price of admission. Our word for it no one who witnesses this Magicians wonderful illusory feats will regret the fee it has cost.

PLANCHETTE.

Our readers are familiar with the description of the little instrument above named from recent articles published in this paper, especially the one by Dr. H. T. Child, of Philadelphia. A new improvement is now out said to be far superior to that invented in France. Every Spiritualist should have one. Through it sweet communion may be held with spirit friends. See Holmes & Co's., advertisement in another col-

A NEW PAMPHLET BY

George Snyder of Lumberton, New Jersey, entitled "What is Religion" with "Young America's short Catechism" appended. The pamphlet alluded to is rich, rare and racy-worth all it cost and is sent by mail on receipt of 25 cents, and will be sent free to every subscriber who renews his subscription and pays arrearages, if any is due for this papar within the next four weeks.

TO SUBSCRIBEBS.

We occasionally get letters enquiring how much the writer is owing on the paper? To all such inquirers we, to save labor and expense reply, you will by reference to the margin of your paper, at any time, find the exact time that your subscription expired. We hope all who are indebted will figure up the amount and send the same to us without delay.

REPORT OF THE STATE CONVENTION.

We last week published the proceedings of the Annual meeting of the Illinois State Association of Spiritualists, so far as we had the same reported, with a note that the same would be cortinued in our next issue, but for some reason unknown to us, the reporter has not furnished us with a single line for this weeks issue.

MRS. WILCOXSON IN THE WEST.

Mrs. M. J. Wilcoxson will prolong her stay in the West and will receive calls to speak through the summer and early fall in northern localities. Those wishing her services for the summer and autumn, will please apply immediately in care of John Spettigue, 190 South Clark street, room 9, Chicago Ill. Mrs. W. speaks in Chicago during

A RARE OPPORTUNITY.

L. D. Wise an invalid of Upper Lisle, New York wishes us to say he will send "Spiritual Telegraph" of 1855-on receipt of sufficient to pay mailing and postage.

DR. SLADE.

Dr. Henry Slade, one of the most wonderful mediums of the age, is in the city at this writing, and will remain until Monday evening, July the 13th inst

Personal and Local.

S. B. Brittan, M. D. has resumed the practice of medicine at Newark, N. J.

Dr. J. R. Newton, has permanently located at Newport Rhode Island, where he still uses his gifts of healing for the benefit of the sick.

We have received an interesting letter from Laura De Force Gordon, which we shall publish as soon as space will admit.

As we go to press we learn that Gov. Seymour of New York, has been nominated by acclimation, by the National Democratic Convention. Mrs. M. J. Wilcoxson has by a unaminous

request of the first society of Spiritualists of this city, been retained to lecture for them dur-

Dean Clark the well known and efficient laborer in the cause we labor for, gave us a call on Tuesday. He spoke of retiring to rest and recuperate for a few weeks during the "heated

E. Whipple has been employed by the Indiana State Association of Spiritualists for the enfact that this candid and open confession places | suing six months, commencing July 1st. He thinks it advisable to begin his labors in the northern part of the state.

There is no lull in the wonderful and grand operatic entertainment at the Opera House, entitled the White Fawn. New features are add. wickedness of the Wall street Brokers is no ed this week, and will continue to be added from week to week, rendering the entertain. ment, choice, varied and extremely attractive

> At Mc. Vicker's Theatre the "Black Crook" closed with the present week, after a successful run of about four weeks; and on Monday, July 13th John Broughm's new drama, now runing at Wallack's Theatre New York, and entitled the "Lottery of Life," will be produced with grand effect, and efficient cast; and will continue every night until further notice,

> At Col. Wood's Museuem, under the efficient and gentlemanly management of Frank E. Aikin, a grand summer arrangement has been effected with the great Arlington Minstrels, which combines, Arlington, Burgess. Delehanty, Hengler, Price, and Howard, making a company of six star performers, unsurpassed in artistic comedy by any other band of minstrels in America. There are also ten-thousand other curiosities to be seen at all hours of the day.

Literary Notices.

Oliver Optic's Magazine for Boys and Girls, with attractive and interesting pages should be in the hands of every youth in the land. Number 80 Vol. IV., greets us with a bright cheerful countenance.

The August number of Peterson's Ladies National Magazine that invaluable, monthly is before us replete with entertaining matter of especial interest to the ladies. The engravings are neatly and tastefully executed.

"What is Spiritualism ?" is the title of a pamphlet of some twenty-six pages, just published by William White & Co., Boston Massachusetts, being an address delivered by Thomas Gales Forster, at Music Hall, Boston, on Sunday afternoon, October 21, 1867.

It discusses the subject of Spiritualism from a Biblical standpoint, and would be an invaluable document to hand to those who oppose Spiritualism, and yet believe in the Bible. To such it offers unanswerable arguments.

For the benefit of the Cleveland committee and all who oppose dark circles, we make the following quotations:

"In the 28th chapter of Matthew, an angel appeared to the two Marys at the sepulchre. What is more, my frie ds, he performed a physical manifestation. He removed the stone from the door of the sepulchre; and what is more, in the present age of scepticism, it was done in the dark just before the dawn of day. You believe that, but you reject, ay, you denounce, bitterly de-nounce, the dark circles of modern times, and utterly reject the manifestations occurring in such circles. Why should you do so? Why this universal distrust of media, men and women, whom you would recognize as honest upon any other platform? Why should you charge then with charlantary and fraud, because certain conditions are requisite for certain kinds of manifesations? Why such denunciation, even by some Spiritualists, of dark circles? Does not the great God of the universe hold a dark circle once in every twenty four hours, and are not all the table-lands of the earth turned upside down thereby? Does not the good Father, though the darkness that succeeds the day, render you more ap preciable of the twinkling divinity of the bright eyed stars, and of the brilliancy of the silverfaced moon, in her pathway of benevolence and beauty?"

For sale at this office; price 25 cents, postage eight cents. Address John C. Bundy, post office drawer 6023.

Arts and Sciences.

The new wood hangings, as a substitute for paper, introduces a new era in the decoration of houses, and as a new invention or rather happy idea, must be classed among the few remarkable and successful inventions of the age. That this is true, the exhibition of specimens at 39 Kilby street fully confirms. It is estimated that no less than 'en thousand persons have visited the room in the space of two weeks. An examination of the spic mens, and some inquiry in regard to the wood hangings, enables us to state that more than five thousand packages of samples (in envelopes) of the various woods have been given away, and not half who applied could procure them for want of time to put them up. More than five thousand rolls of the hangings have been ordered, and the quantity could have been increased to twenty thousand, if they could have been supplied immediately. The room was first open for inspection on the 6th inst, and so great has been The room was first open for the interest, that stock to the amount of \$100,000 for the organization of a company for the manufacture and sale of the wood hanging in the New England States, called the N. E. Wood Hanging Company, was all taken up in ten days, and much more subscribed for than could be supplied. Letters have been received from all parts of the country inquiring the price of the hangings, and the ability of the company to supply immediate-Mr. Davis the inventor, has already covered the wall of several houses, including rooms at the Navall Hospital at Chelsea, where they can be seen, and many rooms in the city will be finished

Architects with one accord admit that it will enable them to decorate libraries, halls, saloons, parlors, offices and rooms of all kinds in a style heretofore unknown. Ceilings may be finished to correspond with the walls, either in plain wood or in panels of any of the rare woods. Carving in all its beautiful forms may now be introduced with perfect propriety, the walls and ceilings being covered with the same woods from which tkey are cut. Mahogony, black walnut, birdseye maple, oak, chesnut or rosewood, inlaid or plain, may be selected, according to the taste of individuals, or to correspond with the furniture. No wainscoting can equal it, and its dura-

bility is as great as the wall itself.

We understand the company, which was organized on the 17th, are now prepared to take orders and supply the hangings immediately. The price is about the same as a good quality of paper, and they are applied in the same way, with paste, and at no greater cost. Being varnished, or finished in oil, the walls may be cleaned in the same way.

nished, or finished in oil, the walls may be cleaned in the same way as ordinary furniture.

Unlike paper, which fades in color, the wood hangings increase in richness by age, and the delicate grain of mahogany, walnut and other woods continues to augment in beauty. The thinness of the wood does not injure its grain, and the well has the same appearance as if covering the well has the same appearance as if covering the same appearan and the wall has the same appearance as if ered with solid hourds-and even better-for there is no shrinking or liability to warp. As an invention which is destined to elevate the taste in house decoration, it stands at the head of modern inventor. of modern improvements .- Boston Transcript.

He shall give His angels charge concerning thee."

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

INVOCATION.

Let us pray! Not like unto the Sadducees, neither like unto the prayers of the theologian, would we call upon Thee, oh, God, but as a mysterious, unfathomable and unchangeable law, which permeates and governs all things. Unto Thee, as such, we would pray.

We recognize Thee as a perfect law-perfect unto Thyself, and perfect in the unfoldment of every human soul, alike perfect in a grain of sand and in the tiny dewdrop, as well as the rolling ocean-alike perfect in each and all things, in nature.

Looking unto Thee in that sense, we do not exhort Thee to change anything from its natural course. Yet at the same time we feel that it is in accordance with the law Thou hast allotted unto us, we should pray, and pray too, without ceasing. Not in vocal utterances alone, but with our whole being, at all times and in all places. With that sense of Thy perfection, we would prepare our souls that they may be in a receptive condition, and be enabled to accept all truths as they may, from day to day, be unfolded unto

We would that all-ive we feel that all will be brought in due time to look upon Thee as Thou hast been in the past, and now art and ever will be-perfection unto Thyself.

And when we say thyself, we feel that we comprehend earth and all that has, is now, and ever will exist.

Thus we will pray, and with a like sense of Thy perfection, may we ever continue to pray.

QUESTIONS AND ANSWERS.

Q. When deaf and dumb persons pass from this to the spirit world, are they deaf and dumb there?

A. No. they are not. It is not the spirit or the spirit body that is defective. The cause is a detect in the material organism. When it is taken into consideration that it is not a defect in the spirit or spirit body, it will be readily perceived that when the material organism is removed, the cause of the deficiency in speech and hearing is also removed.

Q. Where is the home of the spirits? Is it a location like our earth?

A. The Spiritual plane of existence is an outgrowth of the material one. It is right here. You deal with the material plane-we with the spiritual; both are right here. The material and spiritual are both visible to us, while the material alone is visible to you.

You might as well think of going far down for the spirit world, as far up for it. The idea of going far away is derived from the theological idea of a far off heaven!

Q. Do not spirits often go to considerable distances above the surface of the earth-and if so how do they do so?

A. I have said the spirit sphere is an outgrowth of earth. I mean by that, it is an outgrowth that may be compared to the perfume of a flower. Now we do not mean to be understood that spirits walk on the surface of the earth, but that the home of the spirit is real and tangible, and is on that which is an outgrowth of the material. Like that which corresponds with the perfume of the flower aforsaid, that outgrowth is real and tangible to the spirit, yet it appears to the spirit, often when first entering spirit life, like something that is intangible-something that he would be in danger of stepping through. The feeling soon subsides and he finds it as real and tangible as the earth he has just left.

Q. During the time that the medium is intranced, what is the condition of the spirit of the medium? Is it conscious or not? If conscious, is it on the material or spiritual plane of existence?

A. In a case of an unconscious trance medium, the spirit controling simply closes the external senses of the medium. To the external sense this is so much lost time. The life-principle of the medium is necessary to enable a spirit to con-

We deal with the spirit of a medium just as a mesmerizer deals with the spirit of his subject, with this difference, in degree only-we have a greater power over the medium than the mesmerizer does over his subject.

Q Are those who lived in accordance with their material desires in earth life, the best fitted for the spirit world, or otherwise?

A. The infilel who expects nothing, but enjoved the world as he went along, and did good for good's sake, is the best fitted for spirit life. He will enjoy the spirit life all the better, because it is more than he anticipates.

Those who are persecuted by being charged with immorality, and receive nothing but the frowns of the world, will be all the more happy on entering the spirit life, for the simple reason that they will receive the smiles of friendship, while the individuals who make professions of virtues they do not possess, and frown upon others, will feel on entering the spirit life that their secret thoughts are visible to all.

Hollow pretensions will be of no avail in that life. The good acts of individuals will illuminate the background, and the shadows produced by the bad or evil acts will eventually be hidden by the brilliancy or halo of goodness which truth and love cast over the scene of life.

As we rise in the scale of intelligence, we also rise in goodness. As individuals, however base, pass from the physical life to the spiritual, they become more susceptible to the higher spiritual influence of those who are continually exerting such an influence over their minds, for the purpose of raising them into a nobler atmosphere or plane of purity.

cipline and experience, may it not follow that we shall go to other planets for similiar purposes in the hereafter?

A. It the author of that question has the slightest idea that he or she has been an individualized entity for thousands of years prior to his or her existence upon the earth plane and that his or her existence upon this plane was nece ssary for their future unfoldment, perhaps it will be necessary for them to pass through a similiar experience to the earth plane which they now occupy, for the further unfoldment!

But now to come to the point. I would not have any one think that I bave the slightest, the most remote idea' that any one ever had an individualized existence prior to that one on the earth.

Q. Our life on earth is one, and, so far as we know, the first stage of our existence, as conscious beings.

Our spiritual life, after the death of the body here, is the sec mil grand stage of our existence. The inquiry is, whether there is, or will be an other and other stages as distinctly marked as the second is from the first-and if so, what will be their character, and how and when will they

A. I do not speak of any one's experience but my own. I have only passed the one great change, and I never saw any one whom I knew who had known but the one; and to my percepton it is not in accordance with nature to look for a second and third change as marked as the one that takes place in passing from the earth plane to spirit life, called death.

After that it is a gradual development or unfoldment of the faculties. There is no disease in the spirit life, no decay, nor growing old, except in experience.

Q. Is it desirable or benefidial for persons in earth life, to put themselves under and depend on the advice, warning and influence of guardian spirits, and what is the requisite condition to be attained, to most sucsessfully receive such advice and influence?

A. True guardian spirits desire individual to rely upon themselves, and never lay aside their own individuality and rely upon anoth-

When they rely upon themselves, they do rely upon their guardian spirits, because they are prompted and guided by their intuitions to do what their own impressions or desires dictate.

Q. As all spirits do not view all things alike, do they have contentions and disputes, and indulge in passion and ill will?

A. I would advise those wno desire an answer to that question to sit down and reason upon the subject. I do not call an exchange of thoughts and ideas a dispute. We do not all think alike. We express our views and exchange our ideas I neither dispute nor see others dispute-and know of none who make use of unpleasant lan-

The true motive of each is mirrored upon his face. That being the case, I see no opportunity for any one to disguise his real thoughts, consequently no cause for dispute can arise. Each sees the true motive of the other, consequently there is no reason for indulging in ill will.

O. What is the measure or degree of spiritual influence and control of guardian spirits over the objects of such desired or intended influence and control?

A. First-It depends upon the power, growth and development of the spirit who acts as the guardian of the individual. Second-It depends upon the condition of the organism and surroudings of that charge. Taking these things into consideration, it would be impossible to judge of the influence or power a guardian could have over his charge.

Q. Do cold and heat affect the atmosphere of the spirits?

ANOTHER SPIRIT CONTROLING.

A. I did not come for the purpose of answeringquestions; but I will say that when a spirit controls a medium, heat and cold do affect the spirit. I find your room excessively warm.

I come, sir, for the express purpose of communicating to my friends. Perhaps, in time I shall be enabled to find an

organism subject to my influence nearer to my former home.

I have a dear mother, three kind and loving sisters and two noble brothers, who are yet on earth. Although they are not what you call Spiritualists, yet I think they will read what I have to say with interest.

As bright and beautiful as my home is, dear ones, it would be impossible for me to content myself were I far away from you. Yet it is far enough, so that I have not to contend with the inharmonious conditions incident to earth life.

I did not leave you because I desired to, but because the nature of my disease was such that it was impossible for me to remain longer with you. In our conversation in regard to my leaving you, we consoled ourselves with the idea that it was the will of the Supreme Being, and my condition would be better and happier. My condition of body and mind did not change for the better, and after being freed from disease. My spirit was of course free, inasmuch as it had not longer to struggle with a diseased organism, which I find is common in earth life only.

The full extent of happiness, we talked so much of, I have not yet realized. Not but that there is happiness, and sufficient, too for all who are here, and, it appears to me, for all who are yet

I desire them to investigate the subject of communion with departed ones-spirits. Not because it will add to the happiness of the life they are now living.

(I desire to say that it is either the condition of the lungs of the medium or the condition of my own system at the time of my death-consumption-but I am unable fully to control. I feel an irritation of the lungs.)

[Here the spirit lost control, and another spirit

-slightly built.]

Voices from the Leople.

An Experience.

S S. JONES, DEAR SIR: I take the liberty to

write you and ask a few question I hope you will

find time to answer, then again I hope I may be

able to pay you many times over. I wish to ask

you your opinion in regard to my case as a me-

dium, as I feel quite unable to judge for myself.

never seeing any thing of the trials of mediums

except what I have experienced. I have told

my experience to a few who are as unable to

judge as myself. I have been a medium for three

years, the spirits seem to talk through me when-

they desire with as much ease as myself, and also

seem to handle my body with as much ease and

even more at times at least are a great assistance

to me when their minds run with mine. They

insisted I should buy a small farm near Topeka,

saying that a man once traveling across the land

and in passing over a small stream in which he

could nearly step over, slipped and fell and sank

beneath the mud, so he could not extricate him-

self, could not make any one hear him. He had

on his back a leather sachel with many thousand

dollars in gold in it, rather heavy for him to car-

They say that it shall be mine and have insist-

ed I should dig for it, have done as they directed

three times; have not found any thing, they still

say that I shall find it, and say I shall dig until I

Do you think that story possible, my guides

also have put me in the hands of indian spirits

to find what they had buried once upon a time,

before they had a fight and they were both killed,

and the way they sent me through the bushes,

and up hills and over little streams I never trav-

Also I have a piece of land in Iowa, and wish

to sell it, they say I shall not for there is mineral

on the land in paying quantities for mining, but

Now would you please tell me if you would

allow them to direct your affairs in any way.

Then again a certain spirit comes to me and says

my home is a perfect pandemonium, that murder-

ers and criminals of all sort flock to me for assis-

tance, say that in some way I must shake it off.

Now what can I do, and what am I. Is there

any means of knowing? They say you will not

tell me anything, that if you should be able to

know in any way, you would not be permitted

to tell; now if there is anything you can tell me

They informed me (the invisibles I mean) a

few months ago that I must take the JOURNAL, I

have done so with pleasure to myself as well as

Write me, and if I ever should dig any one of

the many lots of gold that is told me about, I

will remember you the first one. Now please

MISS C. V. THAYER: Yours of the 16th, ult.

is before me. Your experience is remarkable,

you like many others have been made by spirits

to make yourself a living example to warn others,

to never give up their individuality. Always exer-

cise your own judgment, never bury your talent

We all chase phantoms nore or less. Our

senses are given us to use. Let us all work in-

dustriously and we shall be able to obtain subsist-

ence. If we were not anxious to get that which

we have not earned we should not be looking for

Kidd's buried treasures. Be not led astray by

grass grow where but one grows, we should have

And should have no time to be looking for

buried treasures, which do not belong to us.

Such if they do exist do not belong to us, simply

because they may be buried in the ground.

Spirits sometimes, I think, assail us for educa-

tional purposes through our most vulnerable

points, make fools of us and thereby bringing

us to a sense of our own folly, which may be the

Hundreds that we might mention have had sim-

ilar experience to yours. I great many have

been induced to listen to sirits, because such

spirits encouraged their merenary desires to ob-

Believing all lessons, how ver severe, are prof-

itable, I can not look upon your experience in

any other light than as usefil, both to yourself

I would say in conclusion always act up to the

P. S. Don't search for gdd the crude metal on

no account, seek for wisdon and in the hour of

Publit Metings.

Grove Meeting at La Cange Indiana.

La Grange, La Grange count, Ind., on the 19th,

of July. Prof. E. Whipple ad Susie M. Johnson,

Discussia. A public discussion will be place in Phillips

Hall Richmond, Ind., commeing Sept., 1st, 1868

at 71/p. m. and continue for le days, between E. V.

Wilson, (Spiritualist) and VI). Moore (Cambel-

The subject for discussion embodied in the fol-

Resolved; That the Bible stains modern Spiritu-

The Friends of Progress vil hold a meeting at

For the ReligiPhilosophical Journal.

For the Religiphilosophical Journal.

S. S. JONES.

J. M. HALL Sec.

R. P. SOCIETY.

highest standard of right which your best judg-

ment dictates, and all will be well eventually.

MISS C. V. THAYER.

some distance beneath the surface.

please do so.

filling their commands.

Topeka, Kansas.

write me a few words: Address

because you may have but one.

spirits in or out of the body.

enough and to spare.

beginning of wisdom.

tain wealth without industry.

trial she will not forsake the

will be in attendance as speceas.

lowing resolutions.

alism in all its phases.

For the Religio-Philosophical Journal.

Communications from the Juner Life. upon this planet, for the purpose perhaps, of dis- a lady-tall, with dark curly hair, dark blue eyes of man, here and hereafter.

E. V. Wilson affirms. W. D. Moore denies. All are invited to come. S. MAXWELL.

For the Religio-Philosophical Journal. Spiritualist Convention at Des Moines.

At a meeting of Spiritualists at Bro. Getchels in Des Moines Saturday June 20 1868, Bro. J. Y. Fox was appointed chairman, and B. N. Kinyon, Sec. When after consideration the following resolution was adopted viz:

Resolved. That we hereby endorse the suggestion of Bro. A, E. Edmonds for a convention of Spiritualists at this city on Tuesday the 1st of Sept for the purpose of forming a state organization, and hereby invite all Spiritualists of the State of Iowa, male or female, and others favoring individualism or liberalism to a full representation therein. That we will provide a suitable hall for the convention, and provide for those attending the best we can. That the friends contemplating attending this convention are requested to send their names and place of residence to the secretary of this meeting by the 25th of July, so that arrangements can be made for their accommodation. Lecturerers and Mediums generally are specially invited. J. J. Fox, Pres.

B. N. KINYON, Sec.

For The Religio-Philosophical Journal. State Convention of Spiritualists of Lou-Islana.

The Central Association of Spiritualists of Louisiana invite the Spiritualists of Louisiana, and adjoining States, to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Masonic Hall, No. 48 St. Louis street, to elect delegates to the fifth annual Convention of Spiritualists to be held in Rochester. New York, on the 25th day of August, and to take such action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By order of the Association.

WM. R. MILLER, President. Glass Box 928, P. O. New Orleans. New Orleans April 9, 1868.

Fifth National Convention of Spiritualists. To the Spiritualists and Progressive Reformers of the World :

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue ssion until Friday the 28th inst.

And we invite "each local o ganization of Spiritualists or P. ogressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty menibers, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

Isaac Rehn, President.
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NOTICE OF MEETINGS.

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Monmouth, Ill.—Lyceum meets every Sunday forenoon, bout one hundred pupils. J. S. Loveland, Conductor; D. R. tevens, Assistant Conductor; Helen Nye, Guardian of

Groups.

Yatts City, Ill.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at long's Hall, at 2½ p. m.

ROCKFORD, Ill.—The First Society of Spiritualists meet and laws specified and supplies are a resulting at 7 colocity at Progress.

Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumner street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 10½ A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers enguged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

Musto Hall.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

man. The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 10½ a. m.. 3 and 7 p. m.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyccum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jeukins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 10 a. m. Lecture at 23/2 F. m., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ p. m. Children's Lyceum meets at 10½ a. m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ a. m., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

Chelsea.—The Associated Spiritualists hold meetings at

Wednesday evening for the benefit of the Lyceum.

CHRLERA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ r. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 r. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

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Workester Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sectetary and Conductor of the Lyceum; Mrs. M. A. Stearns,

Hartford, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lycoum meets at 3 p. m. J. S. Dow, Conductor.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. HOULTON, ME. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

ovenings.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a. m., and 7½ b. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

Seats free. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at $19\frac{1}{2}$ o'clock a. m. and 7 p. m. Conference at 3 p. m.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian

RROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtlə avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a.m. and 7 p.m. Lyceum meets at 2 p.m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

Buffalo, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARE, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The atternoon is devoted wholly to the Chirdren's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

sons, Guardian of Groups.

Vineland, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a.m., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyccum at 12½ p. m. Hose Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum neets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Guardian of Groups.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O —Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley,

Guardian.

CHICAGO, JLL.—The First Society of Spiritualists of Chicago neet at Croshy's Music Hall, on every Sunday evening. Children's Progressive Lyceum meets at 2 p. m., and the Conference at 1 p. m. All well attended.

The Second Society of Spiritualists meets every Sunday afternoon in Ulich's Hall, at 3 o'clock P. M., 37 North Clark street Judge Posten, President.

Springfield, ILL.—Spritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Concert Hall. Children's Progressive Lyceum every Sunday afternoon at 2 o'clock. Mr. B. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at $10\frac{1}{2}$ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 71/2 p. m., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 5th.

Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chancey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding p. d. Recording Secretary.

Applay MUSH—Regular Sunday meetings at 1014 a. m. and

cording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive lyceum meets at the same place at 12 m., under the auspices of the Aorian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary. Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

ing Secretary.

Bridgereat, Conn.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMORO, WIS -Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conduct 2. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guar

Thompson, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hulbert, D. Woolcott, A. Silitson, E. Stockwell, V. Stockwell, E. Hulburt and R. Hulburt.

DETROIT, MICH.—The Detroit Society of Spiritualists, and Friends of Progress, meet at 180 Woodward avenue, Good Templar's Hall. Lectures at 10½ a. M., and 7½ a. M. A. Day, President; C. C. Randall, Corresponding Secretary. Lyceum at 2 o'clock p. m; M. J. Mathews, Conductor; Mrs. R. L. Doty, Guardian.

Lotus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association" but do not hold regular meetings. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

Mazo Makie, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guadigm. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary. ecretary.

Carthage, Mo.—The Spiritualists of Carthage, Jasper Co.,
fo., hold meetings every Sunday evening. C. C. Colby, Cor-

Mo., hold meetings every Sunday evening. Clerk. responding Secretary; A. W. Pickering, Clerk. WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secre tary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conouctor; Miss G. A. Brewster, Guardian ROCHESTER, N.,Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. QUINCY MASS.—Meetings at 23½ and 7 o'clock P. M. Progressive Lyceum meets at 13½ P. M.

FOXBORO', MASS — Meetings in Town Hall. Progressive yeeum meets every Sunday at 11 A. M. Cambridgeport, Mass.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker

engaged.

Putnam, Conn.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon. Morrissania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p m.

DOVER AND FOXEOFF, ME.—The Children's Progressive yyeeum holds its Sunday session in Mervick Hall, in Dover, 101/2 a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, guardian, A conference is held at 1/2 p. m.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday, at 11 a. m. and 7 p. m. Speakers engaged:—J. M. Peebles during January; Mrs. Nellie J. T. Brighham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

Trov, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at $10\frac{1}{2}$ a. m. and $7\frac{1}{2}$ p. m. Children's Lyceum at $2\frac{1}{2}$ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

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CHICAGO, JULY 25, 1868.

[SINGLE COPIES FIVE CENTS.

VOL. IV.-NO.18.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS,

LITTLE THINGS.

The flower is small that decks the field, The bee is small that bends the flower; But flower and bee alike may yield Food for a thoughtful hour.

Essence and attributes of each For ends profound combine: And all they are, and all they teach, Springs from the mind divine.

Is there who scorneth little things? As wisely might he sccrn to eat The food that bounteous Autumn brings In little grains of wheat.

Methinks, indeed, that such a one Few pleasures upon earth will find, Where well nigh every good is won From little things combined.

The lark that in the morning air

Amid the sunbeams mounts and sings What lifted her so lightly there? Small feathers in her wings.

What forms the beauteous, gorgeous dyes With which all nature oft is bright, Meadows and streams, woods, hills and skies? Minutest waves of light.

And when the earth is sere and sad From summer's over-fervid reign, How is she in fresh beauty clad? By little drops of rain

Yea, and the robe that Nature weaves, Whence does its every robe surpass ! From little flowers and little leaves,
And little blades of grass.

O. sure who scorneth little things,

For the Religio-Philosophical Journal The Dial-From Frank's Journal.

[Continued from our last.]

I recognize a stranger here in the movement of the dial.

Answer C. Almoner.

"When first I met with you at your sisters in Virginia, you were attended by your bright friends. They were all around you, deeply interested in your development at the dial. You seemed to enjoy it beyond measure. I watched the operation for some time, and desired to try my hand. No objection was made, and I gave a communication in the name of Benjamin Gainsborough. You were then endeavoring to help dark spirits, and many came to you for instruction. You tried in vain to convince me that I could progress, all efforts failed, I saw around me thousands who had been in the same condition for very many years, and I could see no reason why they should not so remain forever.

"After a while your bright friends came and began to teach I listened with deep attention, and was surprised to find how exactly they co-incided with you. First I went to you and learned all your views, and then heard what your father and other spirits had to say. The teachings were the same, I could but admit there was something strange in this; from whence did it all proceed. This set me to thinking, and at last I came to the conclusion that you were inspired of God. I have been in constant attendance upon you ever since, and deeply regret that you have given up the circles for dark spir its; you did much good, and many spirits profited by your instructions."

Reading in the BANNER about the dark circles the signal was given.

"You have here a complete account of the method used in forming our bodies when we find a medium in rapport with us. We are ourselves as yet but imperfectly acquainted with the chemical laws which govern this matter; but we are learning every day. We not only form our bodies or parts of them, as was done through the Davenports, and others, but also produce material things, flowers, feathers, articles of clothing and the like; all is produced from the atmosphere. This subject now engages the attention here of our most learned men, and we hope before long to be able to manifest in the light, some success has already attended our efforts. I make it my study every day encouraged by what has occured

" Have you everthought how easily you could bear your trials if you were certain they would give you a better entrance into spirit life, yet such is the fact. You may say that it is a strange remark to come from a dark spirit, well it may seem so to you, but you do not understand all the peculiar conditions of this world of ours. We are not cut off altogether from all intercourse with bright spirits. I often converse with your friends, and they understand perfectly all that concerns you. When in trouble they give you consolation, when fortune smil s, they rejoice; when cast down by sorrow, they inspire you with hope; and when about to cast off the shackles | ued than a luxurious dinner.

within you."

of earth, you will find them ready to receive you in their embrace."

"Let not then these floating matters of disquiet dim the brightness of the coming day; for a bright day indeed in store, when you will look back upon these seeming trials of life as but stepping stones to future bliss."

How strange that one who could conceive and express such sentiments could be totally regardless of truth

"Be always at your post for your development is for a good purpose.'

"I see no proof of this, for with the exception of a short happy period with dear friends, my development has been merely for the amusement of dark spirits."

"There you are mistaken. Allow me to say that you have done more good than many who have filled the rostrum; however eloquent they may have been. It is not only that in your daily walk you are spreading this truth abroad, but you are doing much good among dark spirits by whom you are constantly attended. Often some poor spirit is made to know that he need not pursue his wicked course, but may escape his present dark condition. You can hardly realize this but when you came here its truth will be made manifest."

Fain would I avail myself of your entreaties, but there is an evil principle within me which counteracts all your efforts. You cannot imagine this because you have known none so wicked to swell to put the heart earnestly in search of God, and the work has already began and will assuredly be accomplished. But it is not so, or I'do not assert that I am an exception, but I fear that I am destined to a longer probation than others. I fully believe in ultimate salvation, for I have seen too many instances where those as myself have passed on to higher conditions for me to doubt it. Therefore I feel assured, that in this dim future I too shall be claimed, and shall meet you, and if not a bright spirit, at least not the degraded being I now am. I did not ever believe that a better condition could be mine, "as the tree falls so it lies," with its false interpretation was ingrafted within, but heart and mind now yields submission to reason; and your constant efforts in my behalf have not been without effect; and although you see not yet in me the perfect fruit; I feel that the seed has been sound and the germ still lives." I here remarked:

"Let me translate your words into plain language. Suppose you are famishing with thirst, and at a short distance you behold a stream; but instead of making any effort for your relief, you sit down saying, others have drank and so shall I-I may have to wait a long time, how long, "in the dim fnture," I know not, but I shall be no exception, I am only destined to a longer probation." And so you continued, taking no step forward."

"I see the application, and confess the absurd ity of my position, but I am powerless, at least I think so, and the thought is as bad as the reality." I replied:

" It is difficult to answer this, for no argument can reach you. But you are a man of strange will and determined purpose, and if you would call up this when next you are tempted to practice a deception and refrain from it, you will find the next effort made more easy; and after awhile you discern that by pursuing a different course it yields you more real happiness than what you have known during the last three. years."

"Have you ever mingled with bad men, and been thrown much in their society?"

"I have not."

"Then you can form but little idea of the d fficulties that surround us. Whenever a dark spirit thinks of changing his course, every one that comes near him, sees it at a glance, and immediately summons a crowd and every device which hellish malignity and brutality can exercise is visited upon him, and if possible every good resolution is crushed.'

"Have you not as much stubborn will, courage and resolution as others who have triumphed?" "Perhaps I have, and the trial may not be so

great as I apprehend."

Susan Anthony, says woman is going ahead, All right; ladies should not be compelled to go afoot.—N. Y. Express. We are not-we have taken the Train!-Rev-

B. tter look sharp Susan, or your Train will run you off the track.

To a man of thought an idea is more val-

For the Religio-Philosophical Journal.

REPORT OF THE WISCONSIN SPIRIT-UALIST ASSOCIATION.

Persuant to a public call, the third meeting of this Association was held on the 11th of June, at Fond-du-Lac, Wis. At 2 o'clock the meeting was called to order by the President, Col. A. B. Smedly, of Oshkosh, who made a few introductory remarks, expressive of his pleasure at meeting old, familiar faces, as well as new ones; he hoped the meeting would be characterized by depth of thought, unity of effect, and harmony of feeling. The Secretary not being present, on motion of Lay Randall, Julie: H. Stillman M. D., of Whitewater, was elected Sec'y pro tem. It was voted that a committee of three be appointed by the Chair, to examine and report on credentials. The following persons were appointed: Mr. Nickerson of Applyton, Dr. Brown of Milwaukee, Jane Hazen of Spring Vale. After listening to music from the Choir, the meeting was announced open for conference. Father Baker (Ed. of "The Spiritualist,") made some very appropriate remarks on the growth of Spiritualism, and its liberalizing influence upon society generally. Mr. Spencer hoped the meeting would be characterized by harmony, that no subject would be introduced calculated to distract, or arouse any discordant feeling.

Mr. Mosher said, he had been a spiritualist only six weeks, and would like to participate with us in our deliberations, was happy to be

of a future life. Dr. Stillman said, she liked harmony, she also wanted life, hoped our meeting would be a live of that charity which always comes of wisdom. we can learn of each other, in the spirit of love, even if there is a clashing of ideas.

Mr. Potter wanted people to act as individuals; he liked the clash of truth and error, thought we would get along well enough, if we were willing that others should have the same freedom of thought and speech we claim for ourselves. Some wanted to cram their views down other people's throats, that he could not stand.

Mrs. Logan made some remarks on the elevating influence of spiritualism.

The report of the committee on credentials vas called for, and the following names reported: Mr. and Mrs. Tho's Freeman-A. B. Severance-Dr. Brown-J. Burr-Mrs. M. A. Wood-Jennie Sherman-Bertie Sherman, Milwaukee-John Mosher, Waterloo-Juliet H. Stillman, M. D., Whitewater-T. H. Trowbridge, Burlington-Mrs. S. E. Pbelps-Mr. and Mrs. J. E. Small, Berlin-Mrs. Phelps- (here one page of the M. S. missing, never received.)

On motion of Lay Randall, it was voted, that the 8th article of the Constitution be amended by inserting the words "and Lyceum," after the word "Society," giving the same chance for delegates as other societies have.

Song by Mrs. Logan.

Adjourned till half past seven.

Evening session meeting called to order by the Pres., music by the choir. The convention then proceeded to elect officers for the ensuing year. The following officers were elected:

Pres., Col. A. B. Smedly, of Oshkosh. V. P., Paulina Roberts, of Racine.

Sec'y, Juliet H. Stirlman. M. D., Whitewater. Tres., J. W. Stewart, of Broadhead.

A comittee of three was elected, to nominate the executive committee, consisting of Mr Nickerson, A. B. Severance, and the President to act as Chairman. Dr. Stillman said, she thought that a very masculine committee would not risk the interests of the convention in the hands of a committee without the blending of the female element; moved Mrs. Sherman be added to the above committee, which was carried.

A business committee was then elected, consisting of Mrs. Wood, Mrs. Hildebrand and S. H. Todd.

Committee on resolutions: Lay Randall, Mr.

Ingram, Dr. Stillman.
A committee on State Publications was appointed: Mr. Nickerson, Mr. Small, and Mr. Hamilton.

The business committee then reported the meeting to commence in the morning at nine o'clock, with conference, to be followed by a lecture from Mrs. Logan. Adjourned.

Friday morning, meeting called to order by Mrs. Roberts, V. P. Music by the choir.

The committee on nominations reported, and the following persons duly elected as trustees,to act with the Pres. and Sec'y: J. W. Stewart-Jennie Sherman-R. Z. Mason-U. S, Hamilton-Mrs. J. E. Small-

Conference being open, Dr. Brown spoke in favor of sound morals and perfect justice.

stand by what he thought was right. Gave an account of the state of the society at Fond-du-Lac. Had kept up sociables every Saturday

night. Mrs. Hildebrand gave something of her experience in the society, was one of the first interested in the Lyceum, notwithstanding all discouragements, she thought the good work was

Mr. Severance wished to hear from the various localities, of their success and failures, and the causes of each. By the experiences of others we might learn much. He came to the convention for the purpose of comparing notes with others, and thereby coming to some conclusion in regard to the best modes of action, whereby the world could be benefited. It was not enough to come to these meetings for a good time socially and intellectually, but to come to a better understanding of the best methods of action in the various reforms of the day.

Bertie Sherman then gave a recitation, "The Dying Musician," and I can safely say, I have never heard her equal among children. Her voice is full and sweet, her articulation perfect, and with her complete self possession is coupled a modesty and naturalness of expression and action, which it is hoped, the praise of the public will not destroy.

Mrs. Logan was then introduced, and gave her lecture in rhyme, in which she dealt severe blows at Orthodoxy and the Churches. As her lecture is in print, and for sale, I omit reporting

noon session would connect exacted the afterwith conference, followed by a lecture from Mr. Bent. It was voted that we have no meeting Saturday evening, and a sociable instead. Adjourned.

[Continued next week.]

For the Religio-Philosophical Journal. Minutes of a Meeting in Minnesota.

At a meeting held on the 6th day of June 1861 at the residence of D. Birdsell, Faribault, Minn., The following articles of association, were unanmously adopted.

WHEREAS, we the undersigned believing in a free religion that will not fetter or bind the conscience of its votaries, are desirous of forming ourselves into a society where reason, free thought nd free speech shall be fully tolerate where truth, justice and right shall be the only rule of action; therefore in furtherance of this object, we do subscribe to the following articles of association, viz:

1. Section 2. The object and purpose of this society shall be the advocacy and free discussion of all reformatory, moral, religious aud scientific subjects. Section 3d, The members of this society shall be allowed to enjoy their individual sentiments and belief on all religious and scientific subjects and shall alone be responsible for the

Article II. Section 1st, There shall be elected by ballot semi-annually in the months of June and December a President, a Secretary, a Treasurer an lan Executive Committee of the members, who shall serve until others shall be elected in their stead; section 2d, The presilent shall perform all duties usually incumbent on such an officer, and in conjunction with the executive committee shall manage all the business of the Society and credit all accounts; section 3d, The secretary shall keep the records of the society, receive all moneys due, keep a true account of the same, pay them to the treasurer and take receipts thereof; section 4th, The treasurer shall receive all moneys from the secretary giving receipt thereof and pay all bills, approved by the Board of Auditors and shall render a full account of finances of the Society at the end of the term of office, and at all other times when required by the executive board.

Article III. Section 1st, Any person may become a member of this Association by subscribing to these articles, and paying their yearly dues; Section 2d, The yearly dues shall be one dollar for males and fifty cents for females, to be paid quarterly every three months.

Article IV. The forgoing articles may be altered or amended by a majority of the members present at any meeting called for that purpose. Some twenty persons then subscribed their names as members. The meeting elected the following officers: D. Birdsall, President; Miss Alma C. Amy, Secretary; Mrs. Mary A. Goodrich, Treasurer; and Thomas R. Chapman, Mrs.

S. A. F. Julain and Jesse Carr, Executive Committee. On motion the meeting resolved to hold dur-

Mr Potter said he went for reform. He would | ing the summer months, basket meetings in groves every two weeks on Sunday.

Mrs. L. A. F. Swain then delivered a very able and interesting inspirational lecture, after which the meeting adjourned to meet again in two weeks at Mrs. N. Travis', signed.

D. BIRDSALL, Chairman N. H. SWAIN, Clerk.

For the Religio-Philosophical Journal. Report of the Fillmore County Associa-

tion of Spiritualists. Pursuant to a published notice, the first annual meeting of the Fillmore County Association of Spiritualists, convened at the Empire school house in the vicinity of Etna, Fillmore Co. Minn., on Saturday the 13th of June, and called to order by the President, at two o'clock P. M. The association having but barely existed for the past year without life, the meeting entered into a discussion on the subject of organization, (intending either to infuse life into the association or to confirm its death,) which was participated in by G. J. Sanderson, Wm. Chatfield. J. L. Michener, J. N. Graling, Wm. Stork, and others, resulting in a unanimous determination to make the association live in the future. The term of office of the first class of the board of trustees having expired, the following persons were elected for three years, Wm. Chatfield, of Spring Valley, Mrs. Mary Odell, of Le Roy, and Mrs. Angeline Stork, of Big Spring. motion the following officers were elected for the ensuing year: President, Mrs. Anna F. Sanderson, of Fillmore, Vice president, John N. Groling, of Forestville, Secretary, A. B. Regester of Cherry Grove, Treasurer, Rachie A. journed untill nine o'clock Sunday morning.

SUNDAY MORNING SESSION.

Meeting called to order by the President at the time appointed: According to previous arrangement the meeting went into conference for an hour and a half, principally on the subject of circles, on motion Wm. Chatfield, J. N. Graling and Mrs. E. R. Regester, were appointed a committee to establish a circuit of circle and conference meetings in the verious neighborhoods throughout the County. Then the subject of funds was taken up, and eighty five dollars was pledged by the members towards defraying the expenses of the association. A. B. Regester, Wm. Chatfield and Wm. Stork, were then appointed a committee to procure speakers for the nsuing year. Adjourned to meet at the Etna School house at two o'clock P. M.

AFTERNOON SESSION.

The meeting opened with an address by Mr. G. J. Sanderson, principle of the Fillmore graded school, Subject: "The developement of the earth and its inhabitants, physically and theologically, as revealed by Geology and history; in contrast with the Church idea, as revealed in the Bible." The address was a good one and was listened to by a large and inteleigent audience, for an hour and a halt with good attention.

After the address some questions were asked by the oppositon, which called forth some miscellanous sharp shooting from both sides; fortunately however, there was nobody hurt, and with a feeling that we had made a two days journey towards the truth, the meeting adjourn-

Anna E. Sanderson, Pres. A. B. REGESTER, SEC.

Cherry Grove, 1868.

For the Religio-Philosophical Journal. Is Progress a Fact? BY AUSTIN KENT.

Mr. EDITOR: "God and progress," was a 'ruthful reply to some of my late queries. As a benevolent man, feeling myself a part of all sentient being -man and animal in all time, I see no grounds for felicity in the hope of progression. Selfishly, or as a part, and representing a part, I am sure of, and for the time enjoy progression. But can parts as parts be eternal? I have found the compound of good and evil so unfavorably mixed that I am not as anxious as some for an endless future, esspecialy if in the increas o my happiness another's must decrease. And it would seem that the amount of happiness can not really be increased, in the universe or in God: retrogression must balance progression. The infinite whole is in an eternal change of condition, but it can not be in an eternal improvement. The amount of life can not increase, death, decay, must balance it. God and p ogression affirms many selfevident truths. Mr. L's conclusion "That there is no such thing as progression in the agregate," is unanswerable. If it is not consoling to our benevolence, it is

infinitely less bad than the orthodox doctrine of the future. But some of Mr. Lapham's statements relating to God, are to me as impossible as the idea of infinite progression. It is true as he affirms, God must be "in every thing:" I would say, God must be every thing. God must be war, hatred, suffering, as well as peace, love and happiness. He speaks of "inharmonious conditions in God's existence." Then tells us" God has perfect surroundings as a whole" -which must mean that the universe as a whole is perfect. He says-"There is a perfect state. God is perfect, primary elements and germs are perfect, "&c. I affirm that God is all conditions, as well as primary elements and germs. Any number of imperfections can not make one perfection; nor can imperfect parts make a perfect whole. How can absolute and infinite perfection exist with imperfection? Can any number of finite pains make infinite pleasures? Can a body be perfect, be healthy with all its parts imperfect and unhealthy? To make a perfect whole, the parts must in the same sense (whether material or moral) be perfect parts, This confusion comes from assuming the idea of infinite good, infinite perection, infinite happiness. I see no perfect universe, but I do see that a perfect universe is impossible. Evil, imperfection and misery are every where present. They are real, and come as necessarily and as naturally as do their opposites, and from as real causes in nature. Why may I not assume infinite evil, infinite imperfection, infinite misery? No doubt good aud evil, as well as our existence comes of -are a necessity; but that does not make them better or worse. It is now probable that man has been on our earth some 190,000 years or more, his progress in all this time has really been comparatively very little. Some tribes and nations have gone up while others have been going down.

[Perhaps some reader of the above will be pleased to send us a brief reply, we should be pleased to publish a well written reply. Brother Kent is a good thinker, but perhaps a little feeble in the region of hope.]

Religio-Philosophical Journal

CHICAGO, JULY 25, 1868.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, JOHN W. SMITH, PUBLISHERS AND PROPRIETORS

**For Terms of Subscription see Premium lists and Prospectus on fourth page. S. S. JONES,...

All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

Drawer 6023, Chicago, Ill. "The Pen is mightier than the Sword."

OBJECTS OF CHARITY.

These poor creatures, who did not make themselves, may be seen at frequent intervals in this, as well as all other great cities. A few a little girl, apparently about six or seven years of age, passed through the car saying to each person "please give me a penny." Upon being questioned what she wanted with the pennies she replied that she wanted to give them to her Ma. She received quite a number on this occasion. But on the next evening she was again there, and her words of "please give me a penny," now began to have quite a professional sound, and this time she did not receive a single penny. The conviction forced itself upon our mind that she was a regular professional beggar. It is often perplexing to the philanthropical soul to determine when to give alms in such a case. For it is well known that these urchins are often the children of well-to-do parents, whose acquisitiveness prompts them to drive their children into the streets to beg, to enlarge their pecuniary stores. In such cases it would be unwise to bestow alms. Our rule is to trust to the world of interior sense and as that directs so we either bestow or withhold our pen-

In plain view from our office window across the street is one of those creatures who seek alms, in the person of a young woman, about eighteen or twenty years of age, strong, hale and healthy, dressed in black. Why should she be on the street asking alms, the reader will naturally enquire? Well to all appearance she has a good and sufficient reason, (although we can not add our sanction to street begging.) for she has lost her right arm. There she sits bare headed, holding her cup to receive the contributions in her lap and displaying a card which begins by saying, "gentlemen and ladies please have pity on a poor girl &c." Now quite a crowd have collected about her, most of them reading the card she displays, she seems annoyed and confused at being the object of so much attention. Now the gentlemen's hands go down in their pockets and alms in the form of pennies and five and ten cent pieces flow into her cup quite freely. There now a benevolent looking gentleman has stoped, and seems to be questioning her. Now he leaves, and we observe her folding up a bank note, of what denomination we are too far to determine, not less than one dollar -perhaps a five or ten dollar note. But strange to observe not a lady who has been passing all this time has given a single penny. We are moved to thougt-to philosophize. Do female mendicants excite the sympathies of the opposite sex more than they do that of their own, and vice versa? This case, together with other obsevations, goes far to cause us to couclude that the sex of the person asking alms, has much to do in influencing the donor. So has the principles of repulsion and attraction. In this case our brothers, being attracted towards the female mendicant were moved to bestow their alms, when in fact they could not have themselves given a true reason. They would have said no doubt that they felt a sympathy for her, yet hardly knowing why that sympathy moved | pying the most humble walks of life.

them to give. Had the object been a male, he would scarcely have attracted the attention of most of these who gave to her. Being of the feminine gender, her sisters were not moved to sympathize so much with her.

This leads us to conclude that the law of sex and its power has far more to do with society in all its relations than is usually noted and ad-

ONE WAY TO KEEP POOR.

A recipe to keep poor, has been going the rounds of the press, which recommended the purchasing a couple of glasses of Ale each day with other equally expensive indulgences. We were forcibly reminded of this principle a short time ago, by observing a man in quite seedy garments, and much the worse for the want of washing, with a large sack gathering up the refuse paper and rags from the street, for a live-

Poor man! we thought, and really felt our sympathies strangely drawn out towards him. He had just then sat down his sack of rags and papers and deposited a small bit of paper, at the enterence to an alley. And as we unobservedly watched him from our Office window, feeling for his poverty stricken condition, he raised his hand to his mouth and took there from a quantity of tobacco of the bigness of an ordinary hulled walnut and threw it upon the ground; and putting his hand in his pocket drew forth a fresh supply of the expensive and noxious weed, to replace the exhausted "quid." We could not help it, and confess to a change of feeling in his case, for thought we what you foolishly waste for tobacco would add much to your comfort, and render you much less an object of commiseration and pity; for surely such slaves to a perverted and depraved appetite should be pitied; but not so much as to shield them from a due and wholesome criticisim. They did not make themselves, and therefore are not responsible for their weakness, no more than a small potato is to be blamed for not growing to the full dimensions of its more fortunately circumstanced and conditioned fellows. EBut because we do not find conditions in individuals and society as we could wish they were, and accept them as right for the time being, it does not follow that we should not attempt to change and better those conditions as fast as we may.

The weak brother we have spoken of may be addicted to the habit of using stimulants from an-tenatal causes. And therefore when mankind will learn the cause of an existing evil, they will very naturally go to the root thereof to sffect a reform, the only way a true reform can ever be brought about.

Dr. SLADE, THE MEDIUM.

Just as we were going to press last week we accidentally learned that our well beloved brother, Dr. Slade, of Jackson Michigan, was in the city. We had only time to make the simple anouncement. We now improve the oppor untiy of speaking more at length of him. Many are acquainted with him still .

He is a medium well calculated to give satisfaction to all who attend his seances. No one will pretend to say that the Doctor is an imposter. All will admit that the phenomena actually transpires in his presence in open day light, and yet the best portion of the phenomena requires darkness. or a condition out of view so to speak. To explain. The seance is held in the day light or by brilliant gas light. The Doctor will take a common school slate, and place a minute piece of slate pencil, not larger than a pin head, upon it, and holding the slate with one hand, so as to allow his hand to remain in full view, with that portion of the slate where the bit of pencil lies, place under the table and up against the table leaf, as near as the frame of the slate will admit; in which condition a message will be written from a deceased friend to a person sitting at the table. Frequently some person whose name has not been spoken or even thought of in the circle, is written. The noise of the pencil is distinctly heard while the writing is being done and when complete the pencil is always found at the last point formed of the last letter in the message or name written.

Sometimes the slate is simply tipped back so that the eye can not reach the surface of the slate and yet in full light, in this condition the message is written-all present hearing the noise of the bit of pencil being used, very plainly.

The Doctor will take a small accordian and hold it by the back end with one hand and it will be played in full view to all in the room; vet to get good sweet music, it has to be held under the table out of sight. These are a few of the many things done in the presence of this wonderful medium. It is a demonstrated truth that the conditions above enumerated are requirde even with this gifted medium -- Light and the magnetism of the eye, apparently, do to a considerable degree prove unfavorable for the best phase of physical manifestiations. The experience of the world proves that the most remarkable physical manifestations have always in all ages been given in the night time or in places where the light was partially or wholly excluded.

The Doctor is one of our best healing mediums. His practice is large and nearly all who consult him find his diagnosis of disease correct and his remedies effectual. His residence is Jackson Michigan, where letters for consultation will reach him.

Dr. A. W. WILLIAMS.

We are in receipt of a long letter from an old aquaintance of the above named healing medium, now located at Depere, Wisconsin. He speaks in the highest terms of Brother Williams' power as a healer. This wonderful faculty, possessed by Christ's disciples, illiterate fisherman, is to day possessed by thousands of those occu-

SPIRITUAL MANIFESTATIONS.

Under this head, the Daily Post, of this city, of the 9th inst., says that Dr. Slade is the name and professional designation of a gentleman rom Jackson, Michigan, who is now holding forth at a room in the building 180 Clark street. The Doctor's principal business is, we understand, the treating of physical infirmities and ailments by clairvoyant and "spiritual" agencies. He also gives exhibitions to select circles of the so-called spiritual manifestations. Our reporter was yesterday treated to a few of these, which were indeed very marvelous, and far more satisfactory to him than the manifestations afforded by most mediums; the more so because done in broad daylight, and in such near and in full view, as to preclude the possibility of any legerdemain. The medium sat down at a large, heavy, plain table, along with two skeptical representatives of THE Post, one at each of three sides of the table, with hands placed in the usual manner for "circle" purposes. One hand of the medium, however, clasped, under the corner of the table, a small slate, in such a manner that both, hand and slate, were sufficiently visible for our reporter to see that both were kept immovable. Then the sound of a pencil was heard upon the slate, and a name was found to be written upon its upper side, before entirely blank. This was repeated several times-there being no supernatural intelligence manifested in the matter written, the manner alone being remarkable. Equally wonderful physical effects were produced with other apparatus. Thus, a bell which had been standing on the floor underneath the center of the table, was very suddenly set down on the table; a chair performed some movements which no chair in its sober senses would perform; an accordion played "Sweet Home" as soon as an alleged Indian spirit could be induced to forego the savage pleasure of sawing away on a single note; and finally the table, which had hitherto maintained a dignified composure, became imbued with the festive spirit of the occasion, and made several square leaps into the air. This closed the seance. All the effects produced, or nearly all, were done in a way that showed, that, whether spiritual influence, odic force, or electricity, be assigned as the producing cause, it was not by any manner of hocus pocus, such as is used by the Davenport Brothers in their rope tying performances. Dr. Slade is a man of thirty or more years, and a face which would require but little animal magnetism as an auxiliary to producing a strong impression upon a sensitive female heart or nerves. As has been already said, the Doctor's business is chiefly the treatment of disease, to which he devotes his time, travelling mostly through the larger towns.

TO DELINQUENTS.

It seems to be necessary for us to report that delinquent subscribers will be able to determine just how much they owe us for papers arready received, by looking on the margin of their papers for the time at which their subscription expired. It is so not r four cents per week that the Spiritual Republic, and after that was done we had our subscription account made up with each subscriber, so that the margin of the paper shows exactly when each one's time will or already has expired. We make this new explana tion, as we often get letters from subscribers inquiring when some subscription expired. While we mean to be courteous to all, it is an unnecessary tax upon us to answer such questions, as the same are answered substantially upon the margin of every paper that is mailed.

PROVOKING.

We sympathize with contributors to our columns who have been sorely vexed by reason of their articles having been marred by the carelessness of printers and proof readers. Several of our own editorials have been so shockingly distorted, that when we come to see them in our paper we were strongly tempted to deny their legitimacy, but as there was no one else to claim their paternity, we were reluctantly compelled to bite our lips and bear it. Perhaps if we were to write plainer there would be less occasion to censure others. We will try the experiment, and at the same time very respectfully ask our compositors and proof readers to perform their duties better than they have been in the habit of doing in the past.

TO THE SICK AND AFFLICTED.

Many who suffer from chronic maladies and afflictions-whose cases common practice cannot reach-will be pleased to hear that there is now in our midst a practical, bona fide Spiritual Healer, in the person of Dr. Robert Greer, well and favorably known as a Spiritual Physician. The Doctor is said to possess marvelous healing powers, second to none in the United States. He is permanently located here, and comes fully qualified and well recommended. His presence in Chicago will supply a want long felt for such a physician. The doctor is ably assisted by his partner, Dr. E. Wright. We wish these gentlemen prosperity and success.

MRS. FERRIS AND MISS EUGINIA BARRACK.

We regret the serious accident that befel the above named ladies a few days since in Wisconsin. They were precipitated from a waggon and came near being killed, but both are now rapidly recovering. They are both excellent test mediums; and we hope they will remain upon this plain of life and give tests of spirit power untill their revilers shall cease their calumny.

PLANCHETTE.

We are prepared to supply our friends with Holmes & Co.'s latest improved Planchette, accompanied with instruments for use, on receipt of \$1,50, and 30 cts. extra for postage, when sent by mail. Every seeker for truth should have

EVENING MEETINGS AT THE COURT HOUSE STEPS

These meetings are still kept up with increasing interest. Mr. Mills, Spettigue and Underhill spoke in behalf of Spiritualism. Mr. Moody and his friends-a body of Methodists-the Wesleyans we believe, also hold forth. A Second Advent man and some others, held forth last Sunday evening. Mr. Moody speaks every night this week, we learn.

Dr. Underhill affirms that belief is not under the control of the will-while Brother Moody holds that unbelief is all that we are damned for. The Doctor affirms that no one who will examine the subject can fail to see that one is no more to blame for believing wrong, than he would be for being blind; both are great misfortunes but neither are crimes.

Doctor Underhill, in a temperance lecture, a few sundays ago, at the Court House steps, also spoke of the necessity of the city government establishing at each street corner fountains for people to get a drink of water. Thousands, he said, suffer for water-thousands go into saloons and buy lager beer to enable them to get a drink of water. If the people will express their wants by petitioning the city government, the boon will soon be granted. This is a subject well worth giving attention to. These inviting fountains would tend to promote temperance and

MUSIC HALL MEETINGS.

Mrs. Wilcoxson lectured morning and evening to good audiences, particularly in the evening. Her lectures were excellent, and at the close of the evening lecture she improvised some beautiful poetry.

CORRECTION.

In number 16 of this paper, under the head E. Layton, Medium-His letter to George Stickney," it should read E. Dayton, insteed of Layton. Also read for her sphere his sphere and for soul bodies soldiers. Brother Dayton resides at Huntly, Ill. and is one of our very best seeing mediums.

Personal and Local.

The spiritualists of the East are preparing to hold a camp meeting at Harwich, on Cape Codto commence on the 29th of July.

Notwithstanding the unprecedented hot weather the Arlington Minstrels have been giving their nightly entertainments to good audiences. These entertainments combine the comical with the instructive, which makes them deservedly popular.

At the Opera House the great attraction is still the "White Fawn," which has now reached its seventh week, giving an exbibition each evening, with grand Mattinee every Wednesday and Saturday, fternoon despite the exdiences,

The "Lottery of Life," which we announced rueatic, is a grabu, rueresented at M'Vicker's play, and is having a successful run. It is worth a dozen dry orthodox sermons.

Literary Notices.

Peter's Monthly Glee Hive, is also issued monthly. Terms same as above. Lovers of music will do well to subscribe for the above entitled works.

Peters' Parlor Companion, for the flute, violin and piano is issued on the first of every month, from 198 Broadway, New York, single copies 30 cents, \$3.00 per annum.

"Three Voices," By Warren Sumner Barlow: Wm. White & Co. Publishers, Boston.

This neatly executed work, published by our worthy cotemporary, Wm. White & Co., is written in rhyme, and well calculated to expose the fallacy of the old theological dogmas of the present and past ages. The table of contents "presents the conflict that many suppose exists between their Maker and an imaginary evil being," under the head of "The Voice of Super-

"The Voice of Nature" is founded on the idea

One God, with one revokeless plan, Embracing every world and man; That man should learn to comprehend, That all to good results doth tend.

"The Voice of a Pebble" aims to teach the individuality of matter and mind, fraternal charity and love.

Voices from the Leople.

For the Religio-Philosophical Journal. C. True on Spirit Mediums. BY DR. UNDENHILL.

I see in the Boston Investigutor an article signed C. True refering to two Mediums, one in Mass., and one in Illinois. He seems grieved at such eccentricities but does not offer the facts as evidence against Spiritualism. He seems to be vexed that all the world is not like himself faultless. There are many who feed on eccentricities as the most substantial food, Byron buried his dog and ereated a monument to him, and Balaam had a speaking ass, which is not an uncommon thing is it Mr. True ?!!

But you and I must have patience and forbearance, as we are wise. If your mediums in the East abandon themselves to drunkeness, fraud, theft and falsehood, it may arise from the Bostonian doctrine that whatever is, is right. I don't want mediums to relieve us from using our common sense, I have never had a medium mislead me. I glory in the proofs they furnish of future life and in this they all agree. That many highly impressible persons are mediums is very true, and if so it follows that they are peculiarly susceptible to temptation. I am sorry to hear that with you they have been in some cases overcome with temptation.

There have been Judases, and I remember reading of several human beings committing blunders. Is it not a weakness to be picking up and

presenting to the public in a grave manner such little stories. Let us cultivate a broad charity towards all our fellow men and then we shall grieve less over the errors of others and can give more attention to our own spiritual growth.

[Epitors remarks--C. True in refering to the communication published in this JOURNAL quotes as much of it as reads "My spirit is right here in this medium and if she were hungry I should eat the material food not she. My control over her is absolute and can be continued a week or a year against her will. She cannot resist me to save her soul."

C. True says: "such is the monstrous doctrine uttered by exultant mediums in the name of apocryphal Spiritualism. No matter whether real or imaginary it is faith, an idea that controls the human mind."

A monstrous doctrine is it Mr. True "whether real or imaginary ?" Why monstrous if real?

If it be true, it is in accordance with a law of nature. Laws of nature are eternal and you and all humanity combined cannot annul such a

We will venture to suggest to Mr. True that all of natures laws are founded in Infinite wisdom, and that we shall make poor headway, when we simply denounce a great truth as "a monstrous

Mr. True has not in his article attempted to prove the falsity of the spirit's statement, but on the contrary does attempt to draw the corrolary that if true it is a "monstrous doctrine." In allages the world has been prolific with men who hold up their hands and with a holy horror denounce every newly discovered truth as a " monstrous doctrine,"

Galileo was compelled in the presence of the cardinals on his bended knees to recant from his system of Astronomy, because in their estimation it was a "monstrous doctrine." Nevertheless the recantation did not change the truth he had

Denunciations, superficially drawn corrolarys, showing supposed evil results, will have but little weight with thinking people. The question is, what is the truth on this subject, give us facts and we will rest assured that Infinite wisdom has designed all things well.

In conclusion we will suggest for the consolation of Mr. True, and all others who may fear the consecue ces that may follow from known laws of nature, that the spirit controling did not say that other spirits on the spiritual plane of life could not divest him from the control of a medium if they found that he was exercising a power he might have over such medium unduly. Intelligent spirits would no more allow an abuse of such a power over a medium by an ignorant spirit than would revengeful acts of the stronger over the weaker be tolerated in this life.]

Yesterday we called at the office of Holorog spoken of by one of the Boston papers as denig superior to the French Planchette. We found the firm occupying the whole floor (third story) of 146. Fulton street, and are busy night and a practical mechanic of the highest order, and on conversing with him, learned the faet he is a Spiritualist, a medium of high inspirational powers. That he was impressed to invent this Alphabetic Planchette something like a month ago, from having seen and experimented with the French one, in connection with Miss Fox, of the famous Rochester knockings, who is acknowledged by all who have witnessed her wonderful powers, as a highly gifted medi-Mr. Holmes makes no hesitancy in asserting that it is sortual power alone that moves, or causes the Planchette to answer questions, and as his Alphabetic Pla chette, gives under favorable conditions, correct answers to one's inmost thoughts by simply placing your hand on the top board and remaining quiet a few moments. The pointer will move about and spell out the answer by pointing to the letters of the alphabet attached, which makes the test far more satisfactory than by any other Planchette in the market, especially if the party is blindfolded whose hand is placed on the He further asserted that every person board. is a medium more or less developed; that some are controlled by evil and others by good spirits, and that ten thousand people who know nothing of and care less to investigate the subject of Spiritualism, either from fear or from its unpopularity, can cause his Alphabetic Planchette to move and spell the answer to any question, even when asked mentally. His explanations of Spiritualism were somewhat new to us, and we must give him credit for his frankness and the courteous manner with which he received He further stated that the materials of which his Alphabetic Planchette are made are peculiarly adapted to the magnetic currents of the human system, being made of electrical and magnetic substances composed and prepared exsly for the purpose, and that he has in consideration of the great good it will accompish, in opening the eyes of a credulous public and leading to the investigation of the hidden power, offered it at the low figure of \$1 50, and will same by express to any address, neatly packed, on receiving order, by addressing Holmes & Co., 146 Fulton street, New York. N. Y. Evening Telegraph.

WOMAN'S TRUE MISSION.

Surely, woman never fulfills her true mission, or fulfills her true sphere, if not when as wife and mother, by her wise provision and rule she brings happiness to her husband and household, and shapes the character of her children to the highest ends of life. But woman, mingling in the angry strife of politics, and dragging her skirts in its polluting mire, is not consistent with such a conception as this. —N. Y. Judiciary Committee.

Considering that Mrs. Dives Grundy, who is clad in purple and fine linen (not to mention silk, satin, and a hundred ornaments and drajeries which people "didn't know down in Judee,") fares sumptuously every day, and cries out loudest against women who leave their sphere," drags her skirts the polluting mire of Broadway, while the advocates of Woman's Rights adopt the clean, economical, short walking skirts, it is not easy to see the propriety of the specific part of the sp of the suggestion that they would mire their skirts more in politics than in puddle.—Revolu-

A company is being organized in England to lay a fourth cable across the Atlantic, Brest in France and New York in this country

to be the termini. SHAKESPEARE says, Brevity is the soul of wit.

Communications from the Juner Life.

He shall give His angels charge concerning thee."

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

INVOCATION.

Eternal Life-from Thee, by and in Thee we have an existence. In Thee we experience both joy and sorrow. In Thee millions of human beings enter upon the material plane of life, and stay, as seemeth best unto Thee, for a longer or a shorter period of time, and then changed from that plane of existence to this one.

Everything that we can take cognizance of through our senses is teeming with life, and reminds us of Thee; and with our thoughts of Thee we are led to wonder and ask of ourselves the object and aim of our existence.

As we behold Thee manifested in beautiful forms of vegetable life, we feel that to know more of Thy power would be a blessing unto us.

We see Thee manifested in the animal kingdom. There again we are lost in wonder, and our thoughts ascend unto the great Spirit of all life and light, to know more of Thy power. As we see Thee manifested in the human form, again we ask ourse'e s what there is for us todo? What is the object Thou hadst in giving unto us individualized life, partaking in our natures of everything below us. To Thee, great and infnite Spirit, we feel that the flowers send up blessings. We feel that the birds that warble in the forests give forth their praise; and we who possess all the beauties of flowers, of birds, and everything that is lovely in life, thank Thee for our existence. We feel to thank Thee for every trial Thou hast given unto us, and realize that all is in accordance with Thy will and wisdom.

Give us, oh, infinite Spirit, a more perfect understanding of the life Thou hast given unto us. Give us more of the pure and noble traits that shall lead us to thank Thee, and not only to Thee, but to deal kindly and nobly with one another. And give those upon the material plane of life to know that there is a real life waiting them upon this side; and that that life is from Thee.

Give them to know that upon this second plane of life there is beauteous existence, and that everything is teeming with it, the same as upon the material plane, only that Thou in Thy wisdom, hast given unto this plane more lovely objects, higher forms of life, and more perfect knowledge, and may that which is below aspire for that which is above.

From Thy great and inexhaustible fountain we would ever approach and offer thanks for the QUESTIONS AND ANSWERS.

Q. What would have been the consequence if the whole earth had been submerged, as the accounts of Noah's flood state, and the water pouring into the numerous volcanoes of the earth?

A. If God in his wisdom had seen fit to turn the earth upside down, and be at the expense and trouble of creating everything anew, why it would have been His will, and so he would have done it. We look upon the question as yielding but little benefit to the intelligent, thinking mind. We look upon the account of the deluge as absurd. Perhaps the questioner never thought how this idea of a universal deluge had its origin. We do not doubt the account of the flood, for that covered but a small portion of the earth. He (Noah) knew of but few that were saved, his knowledge being limited; and knowing but little of the earth any way, he supposed the part submerged to be the whole earth; that is the most reasonable account we can give of his making such a statement.

[The questioner undoubtedly wants a philosophical answer, as to what the consequences might have been, taking into consideration the fact that there were many burning volcanoes at that time, and supposing that the whole surface of the earth had been covered with water .-

Do you suppose, now, there ever was any such a deluge? Do you suppose he does? Do you want a philosophical answer to that? He didn't want it for himself, and I ain't going to give one.

[Well, really, I can't say I am pleased with your course in the matter; I think you ought to treat the subject fairly.]

I think it has been treated enough; I think this would be about the one hundred and twelfth treatment. I think it has been sufficiently dealt with; and I think the idea of a universal deluge is absurd in itself, and anybody that thinks about it cannot help but think so too.

Q. Is the poetry "improvised," so called, by mediums, or given by spirits through mediums, frequently at the conclusion of discourses, prepared by the spirit author anterior to its delivery, and for the occasion on which it is delivered?

A. Our friend would know if those poems prepared for the minds, or in the minds of the mediums before given, are by the spirits who give them. We will say that there are some given by mediums, which the mediums themselves are conscious of for weeks, and sometimes months before they are spoken to the public Then the question comes up, why are they given thus to the consciousness of the medium before being given to the public? We answer that it is to prepare the mind of the medium so that he shall have sufficient confidence in what he is about to give utterance to, to remain in a passive condition while the poem is given. This we find is often the case with inspirational speakers; but unconscious trance speakers know nothing of what they give utterance to, until informed by friends afterwards. Poems given through such organisms are sometimes committed to memory by the spirit that gives them. At other times the spirit gives them through the organism just as it receives them from the great ocean of thought.

Now you will see that whether they are prepared or not, you must judge in a measure for yourselves. Each one in fact has to be his own indge.

We say that they are sometimes prepared and sometimes they are not. It matters not whether they are prepared or not, only so that they meet the minds and demands of the audience present, or the ones they were designed for.

Q. Why is it so often the case that intelligences, supposed to be of a high order, are mistaken in regard to future events, as was the case on the eve of the late war-it was said through one of our best public speakers, (Miss Emma Hardinge,) that there would not be a gun fired? Where is the advantage gained in consulting spirits, if those so far superior to ourselves err in judgment and fail in perception?

A. In the language of another, we shall say that "there is none perfect, no, not one." It matters not whether the spirits are clothed in the material, or whether they are upon the spiritual plane of life. They simply give what seems truth to them; and at the same time we would say use your own powers of reasoning; that which seemeth good, accept, and that which seemeth evil, discard. The latter may not seem good to-day; yet perhaps the coming morrow will bring the manifestation of that which appears impossible now.

No doubt that the intelligence that gave utterance to these words spoke what it thought to be right, and what it hoped to be true. There is not one but would desire from his soul that all difficulties-national difficulties-might be settled without the firing of even one gun; and we believe that that intelligence hoped and felt that it would be thus. As we said before, none are perfect, no one's judgment is infallible. So let every one receive that which seemeth good only.

Q. Why is is that some counted Bible worthies by those calling themselves Christians, do not, or can not materialize themselves sufficiently to administer a just rebuke to some of our theologians who are disposed to treat the beautiful philosophy of spirit communion with such con-

A. We would say to our sister, in all kindness. that in answering the question we shall give our ideas from our standpoint of truth. She will receive them from hers; and at the same time we take that privilege to ourselves, we must allow our brothers and sisters styling themselves Christians and Bible worshipers, the same,

Spirits that entertained such Christian ideas before passing from the material plane of life, reallzing their condition in the past, do not feel like condemning their brethren and sisters upon earth now for holding the same belief they once entertained themselves. We think that they have as great power to manifest themselves as same printinge, ofto cathe rigues they indu themselves. Those that condemn what to you is a beautiful philosophy, simply condemn that which they know not of; not having had the experience and gained the knowledge in regard to it that you have. They speak from their standpoint of the truth, which they have been able to arrive at during their lives.

We blame them not. We would not say one unkind word to them, nor even give a thought of rebuke; and would let those that are near and dear to them come as seemeth to them best. and get their ideas of their true condition after the change cailed death. Let us remember that the law of kindness worketh good to all man-

MARY.

I come because it is a pleasure to me to tell you of the real existence upon the other side of death, and not only an existence but a real happiness. I would not have you think I would tell you this to make you care less for life; and I would not. I feel that your experience now, although severe, is necessary for you, else it would not be. I have not found things as I expected to, yet my faith in the Father of us all is not shaken. I have met many, very many, whom I little expected to find enjoying the happiness that they do. Why it is that all are as happy as they are, I cannot say.

You know we did not think it was possible for any one to be happy after death unless he lived properly while on earth. You will wonder why I do not talk to any of the rest of our family-father, mother, brother and sisters; to my husband, or a word to my children, but to them I do not feel to talk now. I am driven to you, because your feelings so much of the time are so sad. That is why I come more particularly to you. You would not have me go on and give names, because if I should those who saw this would not think it was for you; that is those who knew you and knew me. So I will not. At the same time I will give enough so that you may be satisfied of my identity. You would like to know how long I have been here. You would like to have me tell you about those that were very dear to you-give their namesbut not now. I don't feel to. In a short time you will be willing that every one that knows you should know that you believe that I can and do talk to you.

How strange that I can see all of you here so clearly. I can't understand that; you who are right around me now, I mean. The course of ideas and thoughts that pour through your mind with the rapidity of lightning, I can see too. Mary is my name, and that is all the name I am going to give you now. I thank you all for vour kindness to me, and bid you good bye.

Yes, I remember. You called me strange, but those who knew me best had a better idea of the motive I had in saying what I did. Did I seem strange? Did I talk strangely? Will this seem strange to you? Yes. I want you to remember this, that every truth that was ever given to us, as a human family, seems strange at first. So when I was a friend to the black man -opposed to slavery, and at the same time justi-

fied their masters-you felt it strange. I went farther back than the master. I went back to the formation of the Constitution. I went farther back than that even, and I saw that every result had its legitimate cause: so I blamed no one but advocated the rights of every human being, black or white, bond or free. That is where I stood, and that is why you call me strange. Why didn't I join you? Because I didn't feel it was the best. My work was outside of your theory, and I did it. I believed a while-I feel satisfied now, at least, that I did well. I am happy here, because there is freedom of thought and expression. There is freedom of thought on earth, but yet you dare not express your thoughts. That is true, sir. That is just as true as there is truth anywhere. You dare not express your thoughts. Here you dare think just as you choose, and you dare speak what you think. That is one of the greatest beauties of this life. and constitutes the most pleasure of anything that I find here.

Should I go on and tell you of trouble ahead, would it do any good? No. You would say that it was ideas gathered by this woman from other deople, and then in what she claimed to be a trance state, given to the world. Yes, that is what you would say; and that is what you say now. Because you can't with your limited perceptions conceive of the power within the dead to manifest themselves to you. Were I dead-did I myself rest in the grave-

had I gone away off beyond space into heavenhad I even sunk down into the lowest hell that you could conceive of-I would have had an existence, but I should not have been able to manifest myself to you. There is where your ideas are false, for we go not far away, but are near unto you. I tell you there were one or two things that I regret. You would say so yourself, and in justice to myself I ought to regret it more. I did say a few things that I regretted when I first came here—regretted that I had ever said-other things I regretted that I had done; but I tell you as I look upon them now, I don't regret them. Peculiar, was I? Odd in expression? Ah, it was because you did not know me. The little children know not the powers within. Never, while you may tell them over and over again that such and such powers are vested in them as immortal beings, yet they cannot believe it-cannot realize it-until they grow up and experience for themselvesand that experience tells them plainly that they have thoughts and powers within. Odd, was I? Yes, odd. Very few ever knew me. I know I was curious. I know it-I know it. I looked upon the slave as one who suffered much. I looked upon the people who looked upon him with such horror, as suffering much. Yes, indeed, they all suffered. I believe fully that every man, and every child that is born upon earth. withour your verfeve finit a matte trie identify the that was maintained towards me, when upon earth-the peculiar expression, or way in which they looked upon me? Would you believe it? Would you believe I feel it now? [We think it is so. Spirits have informed us that when they returned to earth for the first time they had similar feelings to those which they had prior to leaving the earth.] Oh, but I don't feel that, though. It wasn't any thing that I felt. I heard it expressed, you know, but now I can just feel all of it. [Can you explain how you feel it?] No, I cannot, any more than the waters of the lake can tell how they feel when the wind comes and heaves them wave upon wave; passing over them, ruffling their bosom. No, I can't tell you more than that. I know, and I feel it.

My dear friends, you believe in liberal minds, don't you? [Yes.] Well, so do I: I always did believe in them, and I believe in them now. Any thing, oh, my God, any thing but being a little, narrow contracted minded individual. Why, do you believe me, I would rather, if it were possible to cast any human being down, down, deep into hell, I would rather be cast down-I had rather be cast down there with a liberal mind, as I term it, than to have one of those little narrow minds that can think of nothing but just its own pleasure and satisfac-

Do I act like one on the other side? No. Do I talk strange? Yes. Act strange? Yes. Peculiar in every thing? Yes; but honest, thank God, honest! Good day, sir.

For the Religio-Philosophical Journal. Note From Mrs. Wilcoxson.

DEAR RELIGIO: I find in a number of your issue, a kindly notice of my labors here; with an announcement of their close: and infer that you are not posted in the matter. At the close of my first monthly engagement, the congregation, upon Mr. Spettigue's proposition for a vote, unanimously appointed me to fill the stand during July. In reality, I have spoken every Sunday, but one, since I came, lecturing as a volunteer the first Sunday evening appointed to Mr. Foster. The next Sunday, was unavoidably absent at the funeral of my son-in-law. As I have written to the "BANNER," there may appear to be a discrepancy between your notice to which I allude, and my report, which I know you will be kind enough to rectify: with this informaton, Fraternally and Sincerely, M. J. WILCOXSON.

Chicago, July 6th 1868.

[Note. We with great pleasure give place to our good sister's note, and we are most happy to know that she is engaged to speak in this city during the present month.]

Dickens walks ten miles or so in the country ever afternoon. He is a vigorous pedestrian.

Bublic Meetings.

For the Religio-Philosophical Journal.

Spiritualist Convention at Des Moines. At a meeting of Spiritualists at Bro. Getchels in Des Moines Saturday June 20 1868, Bro. J. Y. Fox

was appointed chairman, and B. N. Kinyon, Sec. When after consideration the following resolution

was adopted viz: Resolved, That we hereby endorse the suggestion of Bro. A, E. Edmonds for a convention of Spiritualists at this city on Tuesday the 1st of Sept for the purpose of forming a state organization, and hereby invite all Spiritualists of the State of Iowa, male or female, and others favoring individnalism or liberalism to a full representation therein. That we will provide a suitable hall for the convention, and provide for those attending the best we can. That the friends contemplating attending this convention are requested to send their names and place of residence to the secretary of this meet-

> J. J. Fox, Pres. B. N. KINYON, Sec.

For The Religio-Philosophical Journal. State Convention of Spiritualists of Louislana.

ing by the 25th of July, so that arrangements can

be made for their accommodation. Lecturerers

and Mediums generally are specially invited.

The Central Association of Spiritualists of Louisiana invite the Spiritualists of Louisiana, and adjoining States, to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Masonic Hall, No. 48 St. Louis street, to elect delegates to the fifth annual Convention of Spiritualists to be held in Rochester. New York, on the 25th day of August, and to take such action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause. By order of the Association.

WM. R. MILLER. President. Glass Box 928, P. O. New Orleans. New Orleans April 9, 1868.

Fifth National Convention of Spiritualists, To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee of tional Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday the 28th inst.

And we invite " each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

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Isaac Rehn, President.
Warren Chase, Vice President for New York.
A. B. Justice, "Pennsylvani
Thomas Garrett, "Delaware.
                                                                        Pennsylvania.
Pennsylvania.
Delaware.
Maryland.
New Jersey.
Maine.
New Hampshire.
 A. Jackson Davis,
Frank Chase,
D. P. Wilder,
                                                                           Vermont.
Massachusetts.
  William White,
                                                                         Connecticut.
Rhode Island.
Alabama.
Immanuel Searle,
                                                                        Alabama'.
Texas.
Ohio.
Nebroska,
Illimois.
Wisconsin.
Michigan.
Missouri.
Culifornia.
District Columbia.
Georgia.
Minnesota.
Jowa.
 Hudson Tuttle,
 W. T. Norris,
Mary Severance,
 Charles A. Fenn,
 Henry J. Osborne, "
  S. Y. Bradstreet, " " Minnesola.
L. K. Joslin, Treasurer, Rhode Island.
Henry T. Child, M.D., 634 Race Street, Philadelphia, Se
cretary.
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ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuiue mediumistic powers.

Sor The advertising fee must accompany the order to en sure its insertion. See terms on 4th page.

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Send me the true age of the spirit, at the time he or she passed from earth-life, and full name.

Usually when I am controlled for taking likenesses, if the particular spirit I am requested to sit for cannot present himself or herself to the spirit controlling, he gives the likeness of some other spirit whose likeness can be taken, which is frequently afterwards recognized. Thus the effort is not abortive, as it would be if the spirit whose likeness is desired could not be given, and no other one was given at such sitting.

could not be given, and no other sitting.

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required conditions.

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p. m.	*6:50	*8:15 a. m.	Clinton Passenger
p. m.	*1:00	*3:00 p. m.	Pacific Fast Line
a. m.	\$5:00	‡11:00 p. m.	Pacific Night Express
a. m.	11:10	4:00 p. m.	Dixon Passenger
		ine.	Freeport L
a. m.	*3:10	*9:00 a. m.	Freeport Passenger
	*3:10	*9:45 p. m.	Freeport Passenger
			Rockford, Elgin, Fox River and
a. m.	*11;10	*4:00 p. m.	State Line
a. m.	*8:45		Geneva and Elgin Passenger
a. m	*7:00	*6:10 p. m.	Lombard Accommodation,
street.	Kinzie	of Canal and	Wisconsin Division-Depot corner
p. m.	*7:15	*9:00 a. m.	Day Express
a. m.	*5:45	*5:00 p. m.	St. Paul Express
p. m.	*2:00	*5:30 p. m.	Janesville Accommodation
p na	*9:40	3:45 p. m.	Woodstock Accommodation
		The second secon	Milwaukee Division—Depot corner

Day Express...
Rosehill, Calvary and Evanston.
Afternoon Express...
Kenosha Accommodation.
Waukegan Accommodation.
Milwaukee Accommodation.... 9:00 a. m. 11:45 a. m. 1:30 p. m. 4:00 p. m. 4:30 p. m. 8:00 p. m. 5:00 p. m. 9:25 a. m. 6:30 p. m. 8:10 a. m. B. F. Patrick, Gen'l Passenger Agent.
J. P. Horron, Passenger Agent.

Chicago, Rock Island and Pacific Railroad.

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.
 Mail
 *4:15 a. m.
 *11:45 p. m.

 Day Express
 *7:00 a. m.
 *9:00 p. m.

 Evening Express
 5:15 p. m.
 *f6:30 a. m.

 Night Express
 *19:30 p. m.
 *9:30 a. m.

Detroit Line. Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madi-son and Canal Streets.

 Mail
 *4:30 a. m.
 †6:09 a. m.

 Express
 *8:00 a. m.
 8:50 a. m.

 Fast Line
 5:15 p. m.
 *6:49 p. m.

 Express
 *‡ 9:00 p. m.
 *8:00 p. m.

 W. C. Cleland, Gen. West'n Pass. Agt., 65 Clark st.

 Illinois Central-Depot, foot of Lake street.

W. P. Johnson, Gen'l Passenger Agent.

Chicago, Burlington and Quincy.

Chicago and St. Louis-Depot, corner Madism and Canal sts.

Columbus, Chicago & Indiana-Central Railway,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Cen-tral Railway Co's.)

Michigan Central Railroad-Union Depot, foot of Lake street

 Mail Train...
 *4:20 a. m.
 *8:15 p. m.

 Day Express...
 *7:00 a. m.
 *9:00 p. m.

 Fvening Express...
 ‡5:15 p. m.
 †6:30 a. m.

 Night Express...
 ‡9:30 p. m.
 †3:00 m.
 †3:00 a. m.

 Saturdays to Niles only
 4:15 p. m.
 ‡1:00 a. m.

Cincinnati and Louisville Trains Mail and Express..... *7:00 a. m. *9:35

HENRY C. WENTWORTH,

General Passenger Agent.

H. E. Sargent, Gen'l Superintendent, Chicago.

*Sundays excepted. †Mondays excepted. ‡Saturdays excepted.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behoves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

J. Ms dison Allyn may be addressed, Blue Anchor, N. J. C. Fannie Allyn, North Middleboro', Mass.

C. Fanute Allyn, North Middleboro', Mass.
J. G. Alibe, Chicopee, Mass.
Mrs. N. N. K. Andross, trance speaker, Delton, Wis.
Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.
O. Box 48.

Dr. A. C. Ames. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, Room 44, 129 S. Clark street, Chicago. Charles A. Andrus, Finshing, Mich. Mrs. Orein Abb 4t, developing medium, 127 S. Clark street, 120 Chicago.

Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall. Dr. James K. Bailey, Adrian, Mich. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Muss.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, III.
Mrs. E. F. Jay Bullene, 151 West 12th street, New York.
Mrs. Nellie J. P. Brigham, Elm Grove, Colerain, Mass., in
Fasnington, D. C., during February.

wasnington, D. C., during February.

Mrs. M. A. C. Brown. Address, West Randolph, Vt.
Addie L. Ballou. Address Mankato, Minn,
Wm. Bryan. Address box 35, Camden P. O., Mich.
M. C. Bent, inspirational speaker. Address, Almond, Wis.
J. H. Bickford, Charlestown, Massachussetts.
A. P. Bowman, inspirational speaker, Richmond, Towa.
Warren Chase, 544 Broadway, New York.
Dean Clark. Permanent address, 24 Wamesit street,
Lowell, Mass.

Mr. Cowen, St. Charles, Ill.
Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass.
Mrs. Eliza C. Crane, Sturgis, Mich. Care J. W. Elliott.
H. T. Cuild, M. D., 634 Race street, Philadelphia, Pa.
J. P. (o.wles. M. D. Address Box 1374 Ottawa, Ill.
S. C. Child, Inspirational Speaker. Frankfort, Ohio.
Mrs. Pr. Wm. Crane. P. O. box 455, Sturgis, Mich.
Thomas Cook's address is Drawe 6023, Chicago, Ills.
Malbert E. Carpenter. Address care of Banner of Light,
Boston, Mass.

Mrs. A. H. Co'by, Trance speaker, Lowell, Lake Co., Ind. Miss Li zie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

Henry J. Durgin. Permanent address, Cardington,, O. George Dutton, M. D., Rutland, Vt. Andrew Jac son Davis can be addressed at Orange, N. J. Mrs E. DeLamar, trance speaker, Quincy, Mass. Dr. E C. Dunn, lecturer, can be addressed Rockford, Ill. A. T. Foss. Address Hartford, Conn., care of J. S. Dow, I A. T. Foss. Pearl street.

Pearl street.

A. B. French, inspirational speaker, Clyde Ohio
S. J. Finney, Troy, N. Y.
Miss Eliza Hove Fuller, inspirational speaker, 67 Purchase
street, Boston, Mass, or Lagrange, Me.
Mrs. Jeanie Ferris, physical medium, Mazo Mania, Wis.
Dr. H. P. Fairfield, Greenwich Village, Mass.
Mrs. Faunie B. Felton, South Malden, Mass.
Dr. J. G. Fish. Address Hammonton., N. J.
J. Francis, Ogdensburg, N. Y.
Mrs. Laura DeForce Gordon, Virginia City, Nevada.
Isaac P Greenleaf. Address for the present \$2 Washington avenue, Chelsea, Mass., or as above.
K. Graves, author of "Biography of Satan." Address

Mrs. Laura DeForce Gordon, Virginia City, Nevada.
Isaac P Greenleaf. Address for the present \$2 Washington avenue, Chelsea, Mass., or as above.

K. Graves, author of "Biography of Satan." Address Richmond, Ind.
Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind.
R. D. Goodwin, lecturer, Kirkwood, Mo.
O. B. Hazeltine, Mazo Mania, Wis.
Dr. M. Henry Houghton. Address Rock Island, Ill.
Miss Julia J Hubbard. Address Rock Island, Ill.
Miss Julia J Hubbard. Address Rock Island, Ill.
Miss Julia J Hubbard. Address So. Cumston street, Boston.
Moses Hull. Hobart, Lake County, Ind.
Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass.
Miss Nellie Hayden. Address No. 20 Wilmot street, Worcoster, Massachusetts.
Mrs. Anna F. Hill. Whitesboro', Oneida Co., N. Y.
Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.
Dr. E. B. Holden, North Clarenden, Vt.
Charles Holt, Columbus, Warren Co., Pa.
J. D. Huscall, M. D. Address 204 Walnut street, Chicago.
Wm. H. Johnson, Corry, Pa.
Dr. P. T. Jonuson, lecturer, Ypsilanti, Mich.
W. F. Jamieson, inspirational speaker, Belvidere, Ill.
Abraham James, Pleasantville, Venango Co., Pa., box 34.
H. A. ones Sycam re, Ill.
8. S. Jones, Drawer 6023, Chicago.
Dr. G. W. Kirbye, speaker. Address this office.
Georpe F. F. Ittridge Buffalo, N. Y.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Ira 8 King, trance speaker, care of Joseph Smith, P. O.
Rox 1118, Indianapolis, Ind.
C. B. Lynn. Address 567 Main street, Charlestown, Mass.
J. S. Lycland Monmouth; Ill.
Mrs. H. T. Leonard, trance Withker, w. Lpawich, N. H.
B. M. Lawrence, M. D. Address Burlington, Iowa.
Mrs. E. Laugdon, 60 Montgomery street, Jersy City, N. J.
John A. Lowe. Address box 17, Sutton, Mass.
Mrs. E. Laugdon, 60 Montgomery street, Jersy City, N. J.
John A. Lowe. Address Bus Jeffseno st, Syracuse, N. Y.
James B. Morrison, box 378, Haverhill, Mass.
Dr. Leo Miller, Appleton Wis.
Dr. John Matthew, Washington, D. C., P. O. box 607,
Dr. G. W. Morvill, Jr. Address Boston, Mass.
Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.
Mrs. Bli

Mrs. Safan Heleu McRess Wonewoe, Juneau Co., Wis.
Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.
Mrs. Elizabeth Marquand, 177 South 4th street, Williamsburg, Long Island.
Emma M. Martin, Birmingham, Mrch.
Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn.
B. T. Munn. Address Skaneateles, N. Y.
Mrs. J. Munn. Campton, Ill.
Prof. R. M. McCord, Centralia, Ill.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, Ottawi. Ill.
J. Wm. Van Namer, Mouroe, Mich
L. Judd Pardee, Philadelphia, Pa.
Mrs. Puffer, trance speaker, South Hanover, Mass.
Lydia Ann Peursall, inspirational speaker, Disco, Mich.
Mrs. Pike. Address St. Louis, Mo.
Mrs. Piumb, Clairvoyant, 63 Russell St., Charlestown, Mass.
J. H. Powell. Address, Box 168, Vineland, N. J.
Miss Nettie M. Pease, trance speaker, New Albany, Ind.
Mis. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
J. L. Potter. La Crosse, Wis., care of E. A. Wilson.
Dr. W. K. Ripley, box 95, Foxboro', Mass.
A. C. Robinson, Ill Fulton street, Brooklyn, N. Y.
Dr. P. R. Randolph, care box 3352, Boston, Mass.

MIS. Anim J. B. Lovese, Wis., care of E. A. Wilson. Dr. W. K. Ripley, box 95, Foxboro', Mass.
A. C. Robinson, 111 Fulton street, Brooklyn, N. Y. Dr. P. R. Randolph, care box 3352, Boston, Mass.
J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis. Mrs. Jennie S. Rudd, 412 High street, Providence, R. I. Wm. Rose, M. D. Address box 268, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austin E. Simmons, Address Woodstock, Vt. H. B. Storer, 56 Pleasant street, Boston, Mass. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn. Mrs. H. T. Stearns. Address, Vineland, N. J. E. Sprague, M. D., Schenectady, N. Y. Mrs. Fannie Davis Smith, Milford, Mass. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn. Mrs. H. T. Stearns. Address, Vineland, N. J. E. Sprague, M. D., Schenectady, N. Y. Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Jason Steele, State Miscionary, Green Garden, Ill. J. W. Seaver, Byron, N. Y. Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H. Mrs. Elmira W. Smith, 36 Salem street, Portland, Me. Mrs. C. M. Stowe. Address San Jose, Cal. Selah van Sickle, Greenbush, Mich. Mrs. d. E. B. Sawyer, Baldwinsville, Mass. Abrum Smith, Esq., Sturgis, Mich. Mrs. Mary Louisa Smith, trance speaker, Toledo O. Mrs. E. W. Sidney, trance speaker, Fitchburg, Mass. Elijah R. Swackhammer, 177 South 4th street, Williamsburg, Long Island. Mrs. Dr. Tatum, 85 Clark street, room 3, Chicago, Ill. Mrs. M. S. Townsend. Address Bridgewater, Vt. J. H. W. Toohey, 42 Cambridge street, Boston. Mrs. Charlotte F. Taber, trance speaker, New Bedford, Muse, P. O. box 392. Hudson Tuttle, Berlin Heights, O.

Mrs. Charlotte F. Taber, trance speaker, New Bedford,
Mss., P. O. box 392.
Hudson Tuttle, Berlin Heights, O.
Benjamin Todd, San Francisco, Cal.
Mrs. Sarah M. Thompson, inspirational speaker 36 Bank
street, Cleveland, O.
Dr. Samuel Underhill, Peru, III.
Dr. J. Volland, Ann Arbor, Mich.
Henry Van Dorn, trance speaker, Box 486, Beloit, Wis.
A. Warren, Beloit, Wis.
Mr. S. E. Warner, Drawer 491, Rock Island, III.
N. Frank White will lecture in Providence, R. I., during
February; in Willimantic, Conn., during June. Address as

Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass.
Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass.
F. L. H. Willis, M. D., 27 West Fourth street, New York.
Dr. E. B. Wheelock, speaker, State Center, Iowa.
Mrs. Fannie Wheelock, clairvoyant State Center, Iowa.
Dr. J. C. Wilsey, Burlington, Iowa.
E. V. Wilson, Babcock's Grove, Dupage Co., Ill.
Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston,
Mass.

E. V. Wilson, Babcock's Grove, Dupage Co., III.
Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston,
Mass.
Rev. Dr. Wheeler, State Centre, Iowa.
Henry C. Wright. Address care Bela Marsh, Boston, Mass.
Mrs. E. M. Wolcott. Address Danby, Vt.
Mrs. Hattie E. Wilson, (colored). Address 70 Tremont
street, Boston, Mass.
Elijah Woodworth, inspirational speaker, Leslie, Mich.
Gliman R. Washburn, Woodstock, Vt.
Dr. R. G. Wells, Rochester, N. Y.
Prof. E. Whipple, Clyde, O.
A. A. Wheelock, Toledo, O.
A. B. Whiting, Albion, Mich.
Mrs. Elvirah Wheelock, Jancsville, Wis.
Warren Woolson, trance speaker, Hastings, N. Y.
Miss L. T. Whittier, 402 Sycamore st., Milwaukee, Wis.
Zorah C. Whipple. Address Mystic, Conn.
Mrs. S. A. Willis, Lawrence, Mass., P. O. Lox 473.
Mrs. Mary E. Withee, 182 Elm street, Newark, N. J.
A. C. Woodruff, Battle Creek, Mich.
Miss H. Maria Worthing, Oswego, Ill.
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Mrs. Juliette Yeaw, address Northboro', Mass.
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Mrs. Fannie T. Young. Address-care of Capt. W. A. Whiting, Hampshire, Ill.
E. S. Wheeler Address care of Banner of Light, Boston,
Mass.
N. S. Greenleaf, Lowell, Mass.
Mrs. Laura De Force Gordon, San Francisco, Cal.

N. S. Greenleaf, Lowell, Mass.

M. S. Greenleaf, Lowell, Mass.

M. Laura De Force Gordon, San Francisco. Cal.

W. A. D. Hume. Address West Side P. O., Cleveland, O.
Lyman C. Howe, inspirational speaker, Laona, N. Y.

James Trask, Kenduskong, Me.

NOTICE OF MEETINGS.

MILAN O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock a.m. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

Monmouth, Ill.—Lyceum meets every Sunday forenoon.

About one hundred pupils. J. S. Loveland, Conductor; D. R.

Stevens, Assistant Conductor; Helen Nye, Guardian of

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and

luve speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock, a.m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 10½ a. m. John W. McGurre, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

man.
The Progressive Societies in care of Miss Phelps meet in No.
12 Howard Street, up two flights, in hall. Sunday services
10 1/2 A. M.. 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ P.M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

South Boston.—Spiritual Conference meeting at 10 A. M. Lecture at 2½ P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ p. m. Children's Lyccum meets at 10¾ a. m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Quardian.

The Children's Progressive Lyccum meets every Sunday at 10½ a. m., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Quardian. Social Levee every Wechesday evening for the benefit of the Lyccum.

Wednesday evening for the benefit of the Lyceum.

Cuelsea.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ p. m. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ a. m. Leander Dustin, Conductor; J. S. Craudon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmer Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Worcester Mass.—Meetings are held in Horticultural Hall

Seats free. D. J. Ricker, Sup't.

Worgester Mass.—Meetings are held in Horticultural Hall
every Sunday afternoon and evening, at 2 and 7 o'clock.
Children's Progressive Lyceum meets at 12 o'clock every
Sunday at the same place. E. R. Fuller, Corresponding Sectetary and Conductor of the Lyceum; Mrs. M. A. Stearns,

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall Wey-losset street, Sundays, atternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Hartford, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

POBLIAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 101/2 and 3 o'clock.

Bangor, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

HOULTON, Mr. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

worth, Guardan.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures near Bridge street. The United Streets every every meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardien

RHOOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p.m., and

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtlə avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Coutinental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

tribution 10 cents. CLEVELAND, OHO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a. m. and 7 p. m. Lyceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a.m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardau.

Hamonton, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½0 clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p.m. The alternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

sons, Guardian of Groups.

Vineland, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Beloit, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a. m., and 7½ p. m. Lowis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chesthut streets. Lectures at 10 a.m. and 8 p.m.; Lyceum 3 p.m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley,

CHICAGO, ILL.—The First Society of Spiritualists of Chicago meet at Crosby's Music Hall, on every Sunday evening. Children's Progressive Lyceum meets at 2 p. m., and the Conference at 1 p. m. All well attended.

The Second Society of Spiritualists meets every Sunday afternoon in Ulich's Hall, at 3 o'clock p. m., 37 North Clark street. Judge Posten, President.

Sepreserva Ly. Spiritualist

Springfield, Ill.—Spiritualist Association hold regular neetings every Sunday morning at 11 o'clock, at Concert Itall. Children's Progressive Lyceum every Sunday afternoon t 2 o'clock. Mr. B. A. Richards, Conductor; Mrs. E. G. 'lanck, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 5th.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding e. d. Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening at 2½ and 7 o'clock. Lyceum session at 10½ a. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.
BRIDGFORT, CONN.—Children's Progressive Lyceum meets
every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMORO, WIS -Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conduct 2. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guar dian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular eetings at Thompson Contact The officers are Henry Huleetings at Thompson Center. The officers are Henry Hul-rt, D. Woolcott, A. Sillitson, E. Stockwell, V. Stockwell, E. ulburt and R. Hulburt.

DETROIT, MICH.—The Detroit Society of Spiritualists, and Friends of Progress, meet at 180 Woodward avenue, Good Templar's Hall. Lectures at 10½ a.M., and 7½ P.M. A.Day, President; C. C. Randall, Corresponding Secretary. Lyceum at 2 o'clock P. M.; M. J. Mathews, Conductor; Mrs. R. L. Doty, Guardian.

Lorus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

M.zo. Maxie, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guadian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Scats free. R. A. Seaver, President; S. Pushee, Secretary.

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., to., hold meetings every Sunday evening. C. C. Colby, Corsponding Secretary; A. W. Pickering, Clerk. Williamsburg, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of II a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Concuctor; Miss G. A. Brewster, Guardian ROCHESTER, N. JY.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

Fitchburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. 0. F. Taber during January. Quincy Mass.—Meetings at 23/4 and 7 o'clock P. M. Progressive Lyceum meets at 13/4 P. M.

FOXBORO', MASS — Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings very Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.
PUINAM, CONN.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½
in the forenoon.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 pm. DOVER AND FOXCROFT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

Washington, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania twenue, between Tenth and Eleventh streets, every Sunday, till a. m. and 7 p. m. Speakers engaged:—J. M. Peeles during January; Mrs. Nellie J. T. Brighham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

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